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A  
**V I E W**  
OF THE  
**Three Spirits in MAN,**  
THEIR  
TENDENCY and DISPOSITION:  
OR,  
The only Way to know Oneself.  
WHEREIN  
The Quintessence of pure RELIGION  
is clearly exhibited.

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*By a PREACHER and PENITENT.*

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*And I will put Enmity between ~~the~~ the Woman, and  
between thy Seed and her Seed; it shall bruise thy Head,  
and thou shalt bruise his Heel, Gen. iii 15.  
In this the Children of God, and the Children of the Devil,  
are manifest; he that committeth Sin is of the Devil,  
but he that is born of God sinneth not, 1 John ii. 8, 9.*

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L O N D O N :

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A  
Short CATECHISM,  
O R,  
CONFESSION of FAITH,  
Introductory to the following Treatise.

Q. *WHAT is Man?*

A. Man is a splendid Piece of Machinery, put together and compleated by the great Architect of the World, existing of Earth, Air, Fire, Water, and Spirit, capable of hearing, seeing, feeling, smelling, and tasting, with Ideas of Thoughts and Expression.

Q. *What is the Soul of Man?*

A. The Soul of Man is the Breath of God, and immortal, *which can never die*, Gen. ii. 7. Mat. x. 28.

Q. *What are the Faculties of the Soul?*

A. Memory, Reason, and Will; a Will to act, to chuse or refuse either Good or Evil.

Q. *What are the Faculties of the Body?*

A 2

A. The

*A.* The Faculties of the Body, are inordinate Lusts, Pride, Covetousness, and Revenge, &c.

*Q.* How came Man by these inordinate Passions?

*A.* By hearkening to the Voice of the Serpent, and obeying him instead of obeying the Command of God, *Gen.* iii. 6.

*Q.* And what was the Consequence?

*A.* Miserable was the Consequence; they were driven out of the Paradise of God, and depraved of their original Righteousness; their whole Bodies and Souls were tainted by the Poison of Satan, which is inherent on their Offspring down to this very Day.

*Q.* Did God think proper to leave them in this deplorable Condition?

*A.* No, for God gave them of his good Spirit to direct their Ways, but many rebelled against it, therefore he said, *My Spirit shall not always strive with Man, for that he also is but Flesh*, *Gen.* vi. 3.

*Q.* What is the Spirit of God?

*A.* The Spirit of God in Man is a Part of himself, and is his own free Gift, *a Measure and Manifestation thereof is given to every Man to profit withal*, *1 Cor.* xii. 7.

*Q.* But what are the Faculties of the Spirit of God?

*A.* Con-

*A.* Conviction for Sin, Justification for Righteousness, and Sanctification by our Obedience, and a steady Perseverance therein.

*Q.* *What is Conviction for Sin?*

*A.* Conviction for Sin is a divine Impulse that strikes the Soul for evil Deeds done in the Body, which causes some to cry out and say, *God forgive me, I have done amiss, &c.*

*Q.* *What do you mean by the Poison of Satan tainting our Souls and Bodies?*

*A.* I mean by the Poison of Satan, Original Sin, which is ingendered in our Souls and Bodies in *Adam's* Fall, that is, *the Spirit of the Devil, which now worketh in the Hearts of the Children of Disobedience,* Eph. ii. 2.

*Q.* *At this rate how many Spirits are in Man?*

*A.* There are three Spirits in Man, the natural Spirit of Life, the Spirit of Truth, and the Spirit of Error.

*Q.* *Where is the Seat or Residence of these three Spirits?*

*A.* The Seat and Residence of these two Seeds are in the Hearts of Men and Women, for out of the Abundance of the Heart the Mouth speaketh, whether it be good or whether it be evil, Luke vi. 45.

*Q.* *What is to be understood by the Seed of the Serpent, and the Seed of the Woman?*

*A.* Christ

*A.* Christ Jesus is the Seed of the Woman conceived by the Holy Ghost, in the Womb of the Virgin ; but the Seed of the Serpent conceived in our first Parents, by their disobeying the Command of God, Gen. iii. 6.

*Q.* Did the Almighty God promise any Means to restore lost, fallen, and undone Men ?

*A.* Yes, for God said to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed ; it shall bruise thy Head, and thou shalt bruise his Heel,* Gen. iii. 15.

*Q.* What is to be understood by the Word Enmity ?

*A.* By the Word Enmity we understand Hatred, for there is no Unity between God and the Devil ; *for the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other,* Gal. v. 17.

*Q.* Does those two Seeds cohabit and continue in one Man ?

*A.* Yes, for the Seed of the Serpent is inherent in our Nature, but the Seed of the Woman is the Gift of God, given on purpose to defeat the Wiles and Stratagems of the Devil.

*Q.* What is meant by bruising the Serpent's Head ?

*A.* By

*A.* By bruising the Serpent's Head, we understand the Power of the Spirit of Christ in Man to be stronger than the Power of the Devil, by which we overcome *the Lusts of the Flesh, the Lust of the Eye, and the Pride of Life*, which are of the Devil.

*Q.* *What is to be understood of Satan's bruising his Heel?*

*A.* It means the many Slips and Falls that human Nature is subject to, during their Pilgrimage here on Earth (by the Subtilty of the Devil) *and although the just Man falls seven Times, yet he riseth again*, Prov. xxii. 16.

*Q.* *What is Religion?*

*A.* Religion is a Principle of Faith entertained in the Mind, a believing in the first moving Cause of all Causes, *as in God the Father, God the Son, and in God the Holy Ghost, and that these three are one*, John v. 7.

*Q.* *Can a Name to Religion be essential?*

*A.* No, for a Profession to Religion without a Possession in it, signifieth nothing; for bodily Worship profiteth little, *it is the Spirit that quickeneth, the Flesh profiteth nothing*, saith Christ, John vi. 63. 1 Tim. iv. 8.

*Q.* *What do we understand by a Possession in Religion?*

*A. A*



*A.* A Possession in Religion is, first, to put off the old Man of Sin with his Deeds, and 2dly, to put on the new Man Jesus Christ in his stead, that so we may become born again, *not of corruptible Seed, but of incorruptible Seed, which is the Word of God*, and to be acquainted with him in our Souls, and to obey the same in our Bodies, to our Lives End, *this is eternal Life*, Eph. ii. 8. John iii. 3. & xvii. 3. 1 Pet. i. 2, 3. Col. iii. 9.

*Q.* *Is there not more Religions than one?*

*A.* Yes, one, which the Apostle James in these Words describes, *If any Man seem to be religious, and bridletb not his Tongue, his Religion is vain*, James i. 26.

*Q.* *What is the Meaning then of so many seperate Seets, and different Forms of Worship?*

*A.* *Isaiah saith concerning such, That seven Women shall take hold of one Man* (seven Women imply sundry Opinions) *saying, we will eat our own Bread, and wear our own Apparel*, (that is to please their Lusts) *only let us be called by thy Name, to take away our Reproach*, Isa. iv. 1, and that Name is Christ.

*Q.* *Are all that are of these sundry Opinions to be saved?*

*A.* *Among all Nations, Tongues, Kindreds, and People, they that fear God and work Righteousness shall be accepted of him;*



*him ; but on the other hand, those who profess Faith in God, and work Wickedness, they will be rejected of him, Acts x. 35.*

*Q. What is Faith?*

*A. Faith is the Substance of Things hoped for ; the Evidence of Things not seen ; and without Faith it is impossible to please God, for he that cometh unto him, must first believe that he is, and that he is a rich Rewarder of all them who diligently seek him, Heb. xi. 1—6.*

*Q. What is the true Worship of God?*

*A. The true Worship of God is an inward Adoration of his Divine Presence in the Soul, a reverencing, bowing to, and obeying him, and this is real Religion, and the true Worship of God, John iv. 24.*

*Q. What is Adoration?*

*A. Adoration is a spiritual Worshipping of God, a Feeling his Love revealed, or made manifest in the Heart, and this brings Life to the Soul, as saith our Saviour, This is Life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent, John xvii. 3.*

*Q. What is God?*

*A. God is a Spirit, and God is Love, his Word is as a Fire, and as a Hammer, it is sharper than any two-edged Sword, piercing*  
*a even*

*even to the dividing asunder of Soul and Spirit, and is a Discerner of the Thoughts and Intents of the Hearts of all Men, Heb. iv.*

12. Neither is there any thing hid from his Sight, but all Things are naked and bear before him with whom we have to do. God is Eternity in himself, omnipotent, omnipresent, and omniscient.

*Q. Can God be known?*

*A. Yes. God can be known because he is all Goodness, all Righteousness, and all Truth, and he reveals himself, to his Children and Followers, as saith Christ, My Sheep hear my Voice, and do know me, but the Voice of the Stranger they will not follow, John x. 4—14.*

*Q. What is the Devil?*

*A. The Devil is an infernal Spirit, a fallen Angel, who had no Hand in the making of Man, but had a great Share in the marring of him, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the Temple of God, shewing himself that he is God, 2 Thes. ii. 4.*

*Q. Can the Devil be known?*

*A. Yes. Too well known, he opposeth all Goodness, Righteousness and Truth, and he reveals himself to his Children and Followers*

lowers in the Temple of God, which ought to be Men's Bodies, shewing himself there, *that he is God*, 2 Theff. ii. 4. but he is such a God, who blindeth the Minds of them which believe not, 2 Cor. iv. 4. and is that Man of Sin, *the Son of Perdition, that is revealed, the Spirit that now worketh in the Hearts of the Children of Disobedience*, Eph. ii. 2.

*Q. Hath the Devil any Children?*

*A. Yes. For, saith Christ to the Jews, ye are of your Father the Devil, and the Lusts of your Father ye will do, he was a Murderer from the Beginning and abode not in the Truth, because there is no Truth in him, when he speaketh a Lie he speaketh of his own, for he is a Liar and the Father of it, John viii. 44.*

*Q. Is it requisite for a Man to know both Spirits, the good and the bad?*

*A. By all Means, for if we know not the evil Spirit and the good, we might be imposed upon, because Satan transforms himself like to an Angel of Light; and no Wonder then, if his Ministers be transformed, as the Ministers of Righteousness, whose End shall be according to their Works, 2 Cor. xi. 14, 15.*

*Q. At this rate, how shall we know one Spirit from the other?*

*A. Very easily : For, saith Christ, by their Fruits ye shall know them ; he that committeth Sin is of the Devil, and whosoever is born of God doth not commit Sin, for his Seed remaineth in him, and he cannot sin, 1 John iii. 8, 9.*

*Q. Who are the true Ministers of Christ ?*

*A. They who are called thereto by his Holy Spirit, and preach the Word freely without Hire, Fee or Reward, Matt. x. 8. Freely ye have received freely give, for I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gainsay or resist, Luke xxi. 15.*

*Q. Who are the false Ministers ?*

*A. A Set of People called pious Cheats, Tythe-mongers, who devour Widows Houses, and, for a Pretence, make long Prayers, who will speak fair while you put into their Mouths, but if you withhold from them, they will prepare War against you, Micah. iii. 5.*

*Q. What are the Sacraments ?*

*A. There is no such Word in all the Scriptures, this new Doctrine was ushered into the Church by the aforesaid holy Deceivers, who make a Trade of the Scriptures, selling the Words of the Prophets, Christ and his Apostles for Money, of whom the Apostles bear Testimony to. That through Covetousness they, with feigned Words shall make*

*make Merchandise of you, whose Judgment now of a long time lingereth not, and their Damnation slumbereth not, 2 Peter ii. 3.*

*Q. What is Charity?*

*A. Charity is the effectual Workings of the Grace or Spirit of God in our Souls, and it moves us to all manner of Goodness, Piety, Love, Benevolence, Tender-heartedness, Mercifulness, Compassionateness, Kindness, Long-suffering, slow to Anger, forgiving one another, forbearing with one another, no Boaster, no Striker, no Drunkard, no Swearer, no Whore-monger, no Adulterer, not rendering Railing for Railing, nor Cursing for Cursing, but contrarywise, Bless them that curse you, and pray for them which despitefully use and persecute you, that you may be the Children of your Father which is in Heaven, Matt. v. 45, &c.*

*Q. What is Baptism?*

*A. Baptism, saith the Apostle, is not the putting away the Filth of the Flesh, but the Answer of a good Conscience; it is not the Washing of the Outside of the Cup or Platter, but the Cleansing of the Inside. My Son, give me thy Heart, it is a Heart-cleansing Work from all vile Affections that will render us acceptable in the Sight of God.*



Q. *What is the Lord's Supper?*

A. It is a Participation of himself. spiritually; for the Soul being Spirit must have spiritual Food, or otherwise, it would die as to God, *For except ye eat my Flesh and drink my Blood ye have no Life in you,* John vi. 53.

Q. *What do you mean by pious Cheats and holy Deceivers?*

A. I mean by pious Cheats and holy Deceivers, such who fill up the Places of the Apostles, but neither preach nor practise as they did, but, like *Diotrephes* of old, love to have the Preheminence, prating against the Righteous with malicious Words, speaking Evil of Things they know not, having Men's Persons in Admiration because of Advantage, Preferment and Benifices, teaching Lies to the People, saying, That Reason is the very Touch-stone whereby we may distinguish between Right and Wrong in Matters of Faith and Practice, &c.  
3 *John* x. *Jude* xvi.

Q. *Is not Reason the very Touch-stone whereby we may distinguish between Right and Wrong?*

A. No. Reason is no more than a Faculty of the human Soul, and is as often in the Wrong as in the Right, for Reason is actuated either by the Spirit of Truth or by the  
the



the Spirit of Error, not by Compulsion but by Choice ; and when ever Reason is governed by the Spirit of Error, then the Understanding is darkened, Reason then is blind, and this every Man may know in himself, for that which appears to me To-day to be reasonable, To-morrow may appear unreasonable, and this is common to every thinking Person. But right Reason is when Men are governed by the Spirit of Truth, and are led on thereby to their Live's End, and all those who deify Reason rob God of his Honour, giving that Honour to human Reason which is only due to the Divine Being.

*Q. How may I know the true Ministers of Christ ?*

*A.* The true Ministers of Christ never make a Trade of the Scriptures, neither do they sell the Words of God for Money, nor force a Maintenance by Law ; they know that a Gift blindeth the Eyes, they do not seek after Places or Benifices, yearly Salaries, Stipends, or any worldly Grandeur, no ; freely they receive the Word, and freely do they preach it, without studying before-hand what they shall say, but it is given to them in the same Hour what they shall speak, for it is not them that speak, but the Spirit of  
of

~~any Strengthening of Faith, in a word,~~  
 of God which speaketh in them; and such  
 Ministers we think worthy of their Meat,  
 and are fond of their Company, *Luke x. 8.*  
*Matt. x. 8, 10, 20.* Read the whole Chap-  
 ter, *Deut. xvi. 19.*

*Q. What are the Consequences of all these Things?*

*A.* The Consequences of all this is, to draw Men's Minds off from Lip-worship and dead Forms and Ceremonies to an inward and spiritual Labour, a Heart-cleansing Work, to the Knowledge of the Grace of God in their Souls, and to obey the same, is the whole Intent of this, in order to make Saints of Sinners.

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THE  
P R E F A C E.

*Impartial* READER,

**M**Y Design in publishing this small Treatise was not to increase the Number of Books, knowing full well there are far more already published than does Good, for in my Observation of them (I believe) some was intended for pious Uses, but the Errors I have met with in most of them is the Cause that I have put Pen to Paper ; I can very well comprehend, when People set about writing of Books, and sit down in their own Strength, as mere Men, they will make a sad Piece of Work of it, for if a Man don't experience  
what

## *The* P R E F A C E.

what he writes, he writes at random ; it is at best but Guess-work, there is three Motives very necessary, which a Man ought to be very clear in before he sets about writing Divinity, *i. e.* First, To know himself very well. Secondly, To be well acquainted with the Spirit of God in himself, and those two will lead him to a third thing, which is, To know the Wiles and Statagems of that infernal Spirit the Devil ; he who knows all those three Spirits very well may take upon him to write the Truth : I would not be understood by this, that I intend to boast my Abilities, or to outdo many whom I know have written on divine Subjects, no, by no means, what I strike at is the Spirit of Error, in them who have published dead, formal Books on this Topick. I could mention the Books and Names too, but that might raise ill Blood ; no, I shall defer that, and direct my Reader to the following Subject, which I have written with a sincere Heart for the Public Good : I don't want Aplaufe, neither do I covet Ill-will ; which is the Reason I have not put my Name to it ; what I seek is the general Good of all Men, and to discharge my Duty in the Sight of God ; so that if any Benefit, if any Comfort, if  
any

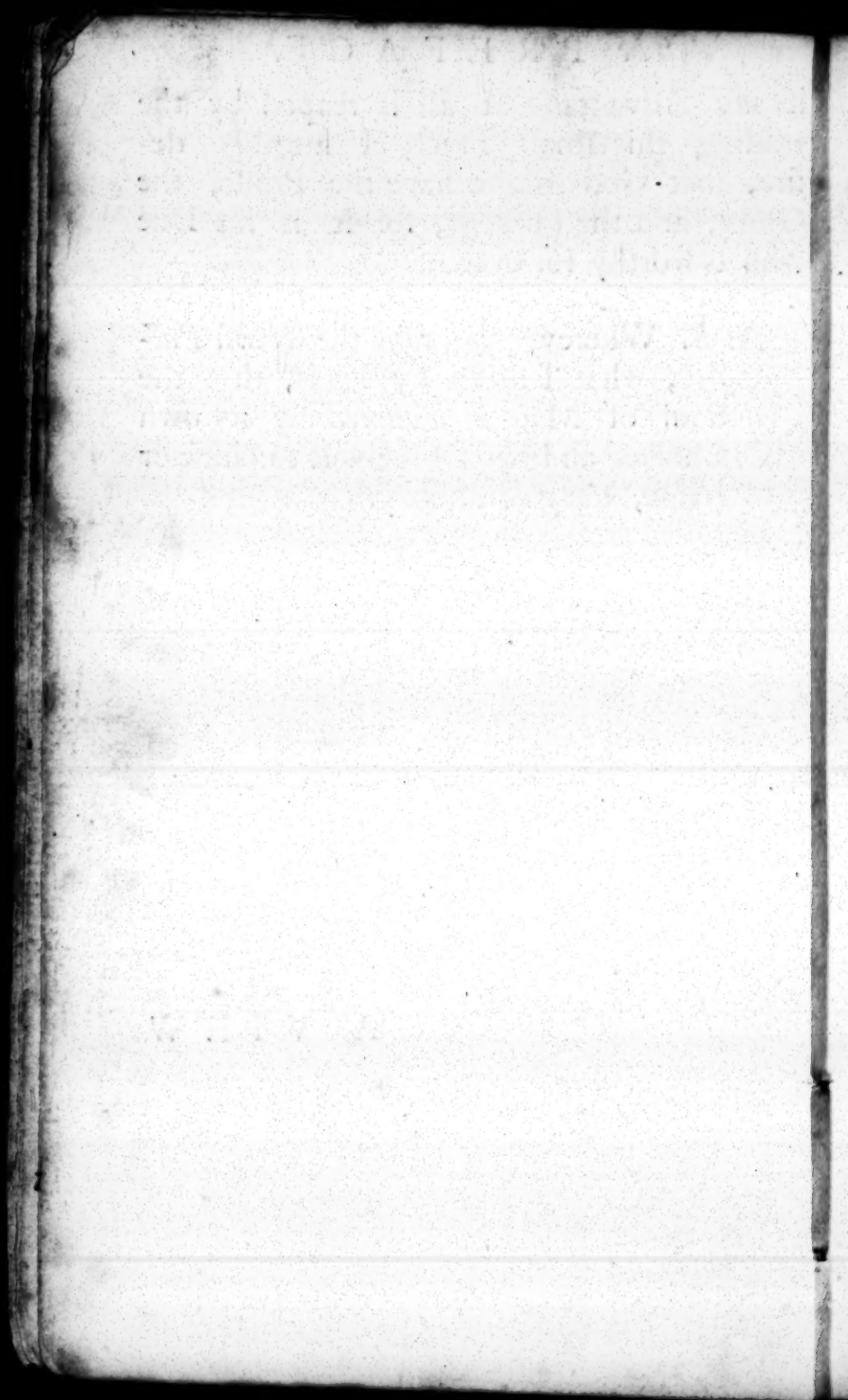
## *The* P R E F A C E.

if any Advantage at all is reaped by the reading this small Tract, I humbly desire, that God might have the Praise, the Glory, and the Honour, for it is his Due who is worthy for ever.

N. B. Wherever you read the Word *Passive*, what I mean by it, is, that the Soul of Man is *actuated* by its own Choice, and has a Free-will to chuse or refuse, obey or disobey.

*Ma*

A V I E W





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A  
V I E W  
O F T H E  
Three S P I R I T S i n M A N.

**B**Y the three Spirits spoken of in the Title of this Book, I mean the Spirit of God, the Spirit of Man, and the Spirit of the Devil.

To prove the Truth thereof, hearken to God, who said, *my Spirit shall not always strive with Man, for that he also is Flesh*, Gen. vi. 3. *And if any Man have not the Spirit of Christ, he is none of his*, Rom. viii. 9. This is sufficient enough to prove the Spirit of God in Man.

Next I am to prove, whether a Man have a Spirit, which is easily done; for the Soul of a Man is the Spirit of a Man, as said one of  
B old,

old, *But there is a Spirit in Man, and the Inspiration of the Almighty giveth an Understanding, Job xxxii. 8. Who knoweth the Spirit of Man that goeth upward, and the Spirit of a Beast that goeth downward to the Earth, Eccles. iii. 21. And God breathed into Man the Breath of Life, and he became a living Soul; therefore the Soul is the Breath of God, and is immortal and cannot die: So much proves the Spirit of a Man.*

The next Thing is to prove the Spirit of the Devil in Man, who is call'd *The Prince of the Power of the Air, the Spirit that now worketh in the Hearts of the Children of Disobedience, Eph. ii. 2. Now shall the Prince of this World be cast forth, John xii. 31. In this the Children of God are manifest, and the Children of the Devil: He that committeth Sin is of the Devil, but whosoever is born of God doth not commit Sin; for his Seed remains in him, and he cannot sin, 1 John iii. 10.*

Having cleared the Subject thus far, my next Business is to shew what Contrarieties there are between these Spirits, which I find very clear to my Understanding; for the Body of Man is dead without the Soul, for the Soul is the Breath of God, and consequently the Life of Man. But the subtle Serpent said to the Woman, *Yea, bath God said,*

*said, Ye shall not eat of every Tree in the Garden, Gen. iii. 1. God doth know that in the Day ye eat thereof, then your Eyes shall be opened and ye shall be as Gods, knowing Good and Evil.* Then the Woman hearkened to the Voice of the Serpent, which was her Ruin, and she took of the Fruit thereof and did eat, and gave also to her Husband ; then it was that Sin entered into them both, and in their Offspring ingendered to every Age and Generation to this Day, the Seed of the Serpent took root in the Soul and Body of *Adam and Eve*, and is born in their Offspring for ever, and that caused holy *David* to say, *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me, Ps. li. 5.*

Nevertheless God Almighty did not think proper to leave them in this deplorable Condition, and himself to be foiled or worsted by the Devil ; no, for God gave them of his good Spirit, and in all their Afflictions he was afflicted, *and the Angel of his Presence saved them in his Love, and in his Pity he redeemed them, and he did bare them and carried them all the Days of old, but some rebelled against his holy Spirit, Isa. lxiii. 9. Gen. vi. 3. And as they did not like to retain God in their Knowledge, he gave them up to a reprobate Mind, Rom. i. 28.* Now the Intent of

God Almighty's giving us of his good Spirit is, in order to root out and overcome the Spirit of the Devil in us, so that a Man here may see his depraved Condition as plain as if he beheld his natural Face in a Glass; therefore a Man's Soul is his Spirit united to the Body, in which the Seed of the Serpent is sown, yea, even in our Mother's Womb; or else the Almighty would not say, *That the Imagination of his Heart is continually evil from his Youth*, Gen. vi. 5, 8, 21. nor the kingly Prophet, as above set forth; therefore it appears Man hath no Safeguard, longer than he is protected by the Angel of God's Presence, which is his holy Spirit that makes War in Righteousness against the evil Seed of the Serpent, and our bodily Lusts and Passions, so that these two Spirits are both contending for the Soul of Man; the evil one drawing the Mind to Pleasure, Vice, and Wickedness, and in the end to Destruction; but the good shewing us the Snares of Satan, and putting our Sins in order before our Face, that we may shun the Rock that two too many have split upon; and unless a Man can see his own Errors and Frailties, it is impossible he can ever mend in Life or Conversation: So that I can justly say,

As

*As I from Adam did proceed,  
 I am a Child of Wrath,  
 Polluted both in Thought and Deed,  
 And in a State of Death;  
 No Part without, nor yet within,  
 Is free without a Stain,  
 Defiled whole, and dead in Sin,  
 Unless I am born again.*

*A Bond-slave unto Satan,  
 Remains through Snares and Lust,  
 A Rebel worthy am to die,  
 If God should deal as just.  
 The Badness of my Case to tell,  
 No Words can make it plain,  
 A Wretch like to be lost in Hell,  
 Except I am born again.*

*What though Conviction on me fall,  
 Of every Deed and Thought,  
 And force me to acknowledge all,  
 My Sin that hath me taught :  
 The Law at least would seize on me,  
 My Sin would still remain,  
 From Wrath I never can be free,  
 Until I am born again.*

*In this sad State, what Hope shall I  
 Expect in any wise,  
 Who, wretched, thus condemned lie,  
 Before my Maker's Eyes.*



How can I then but live in Fear,  
 Expecting to be slain,  
 When Christ in Judgment shall appear,  
 If I am not born again.

What though repenting I should mourn,  
 In Sense of Sin each Day,  
 And each known Duty should perform,  
 And wholly change my Way ;  
 With Zeal and Prayer striving till  
 All Sin I could refrain,  
 Alas ! I should be wretched still,  
 Not being born again.

What if my Knowledge should avail,  
 Great Mysteries to unfold,  
 Or if my Faith should so prevail,  
 That through the same I could  
 Great Mountains out of Place remove,  
 And Evils great refrain,  
 I might be lost, if wanting Love,  
 That's wrought when born again.

Should I of Truth Profession make,  
 To all Example be,  
 Yea, suffer Death for Jesus Sake,  
 The Flames consuming me ;  
 And by each righteous Act should I,  
 Myself a just Man feign,  
 I might be lost eternally,  
 If not been born again.



Should I to such Attainments reach,  
 As Saints should me admire,  
 With Zeal and Truth to others teach,  
 With seeming true Desire ;  
 Thus may I spend my Time and Breath,  
 Yet all would be but vain,  
 If I should find to me at Death,  
 I was not born again.

Should I endeavour, Day by Day,  
 The Way of Life to clear  
 To others, and be cast away ;  
 When Jesus will appear,  
 My Loss would be sad Recompence,  
 My Misery bad Gain,  
 If Christ would say, Depart thou hence,  
 Thou art not born again.

What if the Saints, through Christ by Grace,  
 Are join'd to God as one,  
 To see his reconciled Face,  
 As their Delight alone ;  
 Are now become that one new Man,  
 That is made up of Twain,  
 I nothing still the better am,  
 As not being born again.

If I believe that Christ hath died ;  
 Sinners from Wrath to free,  
 And by his Blood are justified ;  
 As all true Believers be ;

*Yet what is that to me ; if I*

*Yet never did obtain,*

*A Power of Faith this to apply,*

*Through being born again.*

*The Time that is left me I should take,*

*With Speed to know my State,*

*Striving my Peace with God to make,*

*Before it is too late ;*

*The Time that's past sufficient is,*

*That I in Filth have lain,*

*I pray therefore I may not miss*

*Of being born again.*

*Pray God may seize upon my Heart,*

*His Laws upon it write,*

*And bestow on me that better Part,*

*That's pleasing in his Sight ;*

*True Faith I'd have, though yet as small*

*As Mustard-Seed or Grain,*

*I surely would rejoice with all,*

*That now are born again.*

*Then may I wait with joyful Thought,*

*For Christ's approaching Day,*

*When perfect Peace to all is brought,*

*Who love and keep his Way ;*

*All will it find, but some too late,*

*When Christ shall come to reign,*

*There is nothing like to such a State,*

*As being born again.*

*What*

*What woeful Vengeance will on those  
 At Christ's appearing fall,  
 Who Sin and Death have rather chose,  
 Than to obey his Call;  
 Eternal Wrath will be the Lot  
 Of all with curst Cain,  
 Who in their Life-time cared not  
 For being born again.  
 But if I the old Man do put off,  
 With all his sinful Deeds,  
 And the new Man do put on,  
 Which Christ in Mercy feeds;  
 No Danger is, I cannot miss  
 Of Happiness to gain,  
 And enter into that blest'd Bliss,  
 Of being born again.*

Upon a careful Survey of myself and others, I have compared a Man to a Cabinet well made, and finished by the Hands of a good Workman, which requires sundry Keys to unlock it; nevertheless I have known, by Experience, a Master-key, that commands all the Locks in the same Cabinet, and opens them with Ease and Pleasure: Likewise a Watch is but a small Thing, yet, notwithstanding, it hath many Movements within it, and would be of little use to the Owner without a Key to it; just so is human Being.

A Man being compared to a Cabinet, having but three Keys belonging to his Machinery, the Key of Nature, the Key of Reason, and the Master-Key Grace; and this great Master-Key is the Key of *David*, that opens and no Man can shut, and shuts and no Man can open, which every Man born into the World hath a Measure or Manifestation of.

And it is very wonderful and surprising, if we would rightly consider our Existence: A Man is made up of three Parts, a Body, a Soul, and a Spirit, and that Part which is least worthy, which is the Body, hath most Care and Respect shewn it, yea, more than the other two. Pray is not the Soul of Man of more Value than the Body, and the Grace of God in us of more Value than them both? The Soul of Man is immortal, and can never die, but must go to receive its Sentence, well done or ill done. *Fear not them who are able to kill the Body, but rather fear thou him who is able to destroy both Soul and Body in Hell, Luke xii. 5.*

Therefore the Body, which is the worst Part, is made to serve the Soul; and the Soul, which is a better Part, is made to  
 hearken

hearken, serve, and obey the Spirit, and these three make up a compleat Man.

Furthermore take Notice, how that the whole Orb, the Heavens, and them that are therein, and the Earth, and them that are therein, &c. how that they are all governed by Threes; *there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one; and there are three that bear Witness on Earth, the Spirit, the Water, and the Blood; and these three agree in one,* John v. 7, 8. There are three Dispensations of Time, which is, which was, and which is to come, Rev. i. 8. There are three Principles of Religion which ought to be believed by every Man, *i. e. one Lord, one Faith, and one Baptism,* Eph. iv. 5. There are three Species in Man, a Body, a Soul, and a Spirit, Eph. iv. 4, 7. And there are three Faculties in each Specie, those of the Spirit is Condemnation for Sin, Justification for Righteousness, and Sanctification by Faith and Obedience; those of the Soul is Memory, Reason, and Will; and that of the Body is *the Lust of the Flesh, the Lust of the Eye, and Pride of Life*; and those of the heavenly Bodies are the Sun, the Moon, and the Stars; and those of the Earthly Bodies are  
Land,



Land, Water, and Air ; and their Products are Fish, Flesh, and Fowls. Therefore see how all Things run upon Threes ; and although Wine be strong, and the King be strong, yet Truth bears away the Victory, and of all Interjects belonging to Man, there is none so strong as Truth ; Truth lodges in his Soul and Body, and they are made to confess to it. Moreover, Memory, Reason, and Will were never known to contradict themselves ; neither was it ever known that the Lust of the Flesh, the Lust of the Eye, and Pride, ever contradict one another ; but the Truth, which is the Holy Spirit, contradicts all Faculties of both Soul and Body, whenever they do evil. Therefore great is the Truth which convicts and condemns all the Inormities of Men, and the World, the Flesh, and the Devil, and yet never condemns a godly Life and holy Conversation ; but it encourages, strengthens and supports the Humble-hearted through all Difficulties.

Nevertheless, the Enemy of Man's Soul lies very near, there is scarce a Faculty but what he can suit, even in our religious Acts, and prompts some on to say in their Hearts, "stand off, I am more righteous than thou." This Root springs from the Faculty of Pride, and is known by the Name of Vain-glory

glory, and loves the Pre-eminence, *i. e.* to be the Head, and to be thought much of, vaunts itself, and despiseth others, who in the Sight of God are of greater Value. Indeed Vain-glory is a very great Enemy to Men's Happiness, it lulls a Man up, as it were, in Safety, and carnal Security, even to the Ruin oft-times of both Soul and Body, for it loves Applause, and to be well spoken of, not considering what our blessed Lord has left upon Record, Luke vi. 26. *Woe be unto you when all Men speak well of you.* But on the opposite, *Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and give you an evil Name for my Sake; rejoice in that Day, and leap for Joy, for behold the Reward is great in Heaven, for in like manner did their Fathers unto the Prophets.*

The Holy Apostle had nothing to glory in, but his Infirmities, 2 Cor. xii. 5. and all they who delight in their own Glory, rob God of his Honour, and are vain, *for that in me that is in my Flesh dwelleth no good Thing*, said the Apostle, Rom. vii. 18. For all that is good, all that is comely, all that is praise-worthy, in short, every good Gift and every perfect Gift is from above, and  
*cometh*

*cometh down from the Father of Lights*, James i. 17. So that Men have nothing to boast of, but in all Things ought to give God the Honour, who is worthy for ever, *for it is not in the Power of Man to direct his own Steps*, Jer. x. 23. Therefore glory not and lie not against the Truth, but let that which merits Glory have its due, and this is the Spirit of God in Man, which is a Guide and a Leader to all the Faculties in Man, if Man in himself will only adhere to it.

For a Man's Body is the worst Part that belongs to him, because it is naturally prone to all manner of Wickedness; for which Reason it is said, *It repented the Lord that he made Man on the Earth, and it grieved him at his Heart*, Gen. vi. 6. Nevertheless see what Cookery, what Care, what Bustle, and Pains is taken to serve the Body, I say the delicate Body, that must be humoured in Seeing, Feeling, Hearing, Smelling, and Tasting, in Eating, in Drinking, in Apparel, in Sleeping, in Speaking, in Walking, in Riding, in Visits, in going to Plays, to Balls, to Comedies, to Tragedies, to Masquerades, to Amphitheatres, Cock-fighting, Horse-racing, to Riotings and Banquetings, to Chambering and Wantonness; in a Word, to all manner of Concupiscence; and was but

an earthly King to invite his Subjects to these Entertainments, Oh, what Crowds would flock to him ! But, on the other hand, was but the Majesty of Heaven to be upon Earth, as he was in former Times, and would invite his loving Subjects to a private Place, to fast and to pray with him, and to drink the bitter Cup of the Cross, which is Self-denial, Oh how few would bear him Company in Comparison of the above ! Therefore our Saviour had just Cause to say, *Broad is the Way and wide is the Gate that leadeth to Destruction, and many there be which go in thereat ; because streight is the Gate and narrow is the Way that leads to Life, and few there be that find it, Mat. vii. 13, 14.*

Vain-glory therefore is our very near Enemy, it dwells in all the Actions of the Body, and loves to be chiefest in all Things; yea it has deep Root in all the Faculties of the Soul ; it values and boasts itself for its Memory, for its Reason, for its Understanding, and for a Will to act and perform any Exploit or Enterprize, yea, Vain-glory would take all the Honour to itself, and will not attribute any to God's Spirit, forgetting who it was that said, *Without me ye can do nothing, John xv. 5. By me Actions are weighed, and Princes decree Justice, Council*

*Council is mine, and sound Wisdom ; I am Understanding, I have Strength, and my Voice is to the Sons of Men ; Wisdom crieth at the Gates, at the Entry of the City, at the coming in at the Doors, in the Paths and Highway, Wisdom crieth without, and uttereth her Voice in the Concourse, saying, How long, ye simple ones, will ye love Simplicity, and the Scorners delight in scorning, and Fools hate Knowledge ? Turn ye at my Reproof, behold I will pour out my Spirit unto you, I will make known my Words unto you, Prov. viii. 4, &c. This is the great Remembrancer, the Comforter which is the Holy Ghost, who is Wisdom and Power and Strength to the Soul, to whom belongs the Honour and the Glory, and not unto Man ; this is he who will teach both Soul and Body all Things, and bring all Things to the Remembrance, John xiv. 26. Is not this the Christ ? So that the Wisdom of Man with all his own Acquirements and Attainments, is but as filthy Rags, and his Life is compared to a Bubble, to a Drop of a Bucket, or to the Corn that grows on a House-top, which comes to nothing, just so despicable is Man that hath nothing to glory in, unless it be in his own Infirmary. So then,*

*As by one Man Sin entered the World, and Death by Sin, so Death passed upon all Men,*  
for



for that all have sinned ; even so, by the Righteousness of one, the free Gift is come upon all Men, unto Justification of Life ; for as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made righteous, Cor. i. 22. For as in Adam all die, even so in Christ shall all be made alive, Gen. iii. 15. God said, I will put Enmity between Thee and the Woman, and between thy Seed and her Seed, John iii. 10. In this the Children of God are manifest, and the Children of the Devil ; for this Purpose the Son of God was manifested, that he might destroy the Works of the Devil.

By the Doctrine of the holy inspired Penmen, and by our own Experience, it is very plain, Man is attended with a good Spirit and a bad ; the bad, as I said before, is ingendered in us by Nature, by the Fall of our first Parents, and is commonly called Original Sin, and is expressed by the Apostle thus, *Hereby know we the Spirit of Truth, and the Spirit of Error*, John iv. 6. And our Saviour, speaking to the Wicked, said, *ye are of your Father the Devil, and the Lusts of your Father ye will do ; for he was a murderer, and a Liar from the Beginning, and abode not in the Truth, because there is no Truth in him ; when he speaketh a Lye he speaketh of his own, for he*

*he is a Liar, and the Father of it, John viii. 44. This is the Prince of the Power of the Air, the Spirit that rules in the Hearts of the Children of Disobedience, Eph. ii. 2, 3. Among whom also ye have had your Conversation in Times past, walking in the Lusts of the Flesh, fulfilling the Desires of the Mind, and were by Nature the Children of Wrath, even as others, for we wrestle not with Flesh and Blood, said the Apostle, but against Principalities and Powers, and against the Rulers of Darkness of this World, and against spiritual Wickedness in high Places, because Satan himself is transformed into an Angel of Light, Cor. xi. 14: Eph. vi. 12. Therefore put ye on the whole Armour of God, that ye might be able to stand against the Wiles of the Devil; for the Fruits of the Spirit of God, are Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance, Patience, Brotherly Kindness, and Charity: But on the other Hand, the Fruits of the Devil are manifest in People, being filled with all Unrighteousness, Sodomy, Fornication, Wickedness, Covetousness, Maliciousness. full of Envy, Murther, Debate, Deceit, Malignity, Wisperers, Backbiters, Haters of God, Despiteful, proud Boasters, Inventors of evil Things, Disobedient to Parents,*

rents, without Understanding, Covenant Breakers; without natural Affection, Implacable, Unmerciful, Blasphemers, Drunkards, Swearers and Cursers, &c. who knowing the Judgment of God, that they which do these Things are worthy of Death, shall not, without Repentance, enter the Kingdom of God, *but such were some of you, but now ye are wash'd, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God,* 1 Cor. vi. 11.

Now as this is the Case and true State of the Wicked, what must be done to retrench them out of this Dilemma? To which I answer, to be still and quiet, and to wait upon God, is the incumbent Duty of every Man living, *because that which may be known of God is made manifest in them, for God hath shewed it to them,* Rom. i. 19. Psa. cxxx. 6. *For all manner of Worship that is begun in the Will of Man, and carried on and ended in the same, is no ways acceptable to God; nothing short of a Sacrifice of his own preparing will please him, for both the plowing and praying of the Wicked are a Sin,* Prov. xxi. 4. Psa. cix. 7. Therefore to wait in Silence upon God's Holy Spirit in us, that it may direct both Soul and Body, and root out the evil Seed of Sin in us, is our absolute Duty, *for we know*

*know not what to pray for as we ought, but the Spirit itself maketh Intercession for us, with Groanings which cannot be uttered, Rom. viii. 26, 27. For he that searcheth the Hearts knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of God; also hear the Command of the Lord, Isa. xli. 1. Keep Silence before me, O Islands, and let the People renew their Strength; nevertheless if the Spirit of Christ incline thee to Prayer, pray without ceasing, Thes. v. 17. And say with holy David, my Soul doth wait upon the Lord, and in his Word do I hope; my Soul waiteth for the Lord more than they that watch for the Morning; because of his Strength will I wait upon him, for God is my Defence; thou tellest my Wandrings, put thou my Tears into thy Bottle, are they not in thy Books? O Lord rebuke me not in thine Anger, neither chasten me in thy hot Displeasure; have Mercy upon me, O Lord, for I am weak, O Lord heal me, for my soul is sore vexed, I am weary with my **Groanings**, all the Night make I my Bed to swim, I water my Couch with my Tears, mine Eyes are consumed because of Grief, O wretched Man that I am, who shall deliver me from this Body of Sin and Death? Rom. vii. 24. And as this is the Way with every true Penitent,*

*they*

they may, with the Woman of Samaria, say, *Come see a Man which told me all Things that ever I did, is not this the Christ?* John vii. 29, *which shews me my Sins, and puts them in order before me, that I may repent, O the Conflicts of the poor Soul and Body, the Wrestlings of the two Seeds within Men for Mastership, the Seed of the Woman, which is Christ Jesus, and the Seed of the Serpent!* Gen. iii. 15. *which gendereth to Bondage,* Gal. iv. 24, 30.

But what saith the Scriptures, *He that was born after the Flesh persecuted him who was born after the Spirit, nevertheless cast out the Bond Woman and her son, for he shall not be Heir with the Son of the free Woman.*

The two Seeds can never agree together, neither can the Creature serve two Masters, *for either he will hate the one and love the other, or else he will hold to the one and despise the other, ye cannot serve God and Mammon,* Luke xvi. 13.

Blessed and happy is the Man whose Ears and Eyes of Understanding are open, to hear the Voice of God in the Soul, and do obey it, this indeed is Religion in Possession, which far out does Religion in Profession.


But thou may say, *How shall I know the Voice of God, I am so wicked, I know no-*  
thing



thing at all about it ? I answer, The Light of Christ in thy Conscience, which never did nor never will consent to any thing that is a Sin, *for whatsoever is reproveable in thee and me is made manifest by the Light*, Eph. v. 13. And this Light is the Voice of God, the inspeaking Word, and no one can be said to be a wise or a good Man, without he turns his Thoughts inward, to look into himself and see his own State and Condition, and how Affairs stand between God and his Soul.

The Penitent answers, I readily grant, if Conscience be in the Case, I have often been checked by it, it hath flew in my Face thousands of Times, but I never minded it ; I little thought that it was the Light of Christ, the Seed of the Woman, it is so common to every body, I over looked it as nothing, therefore for the future I shall take more Notice.

*Preacher.* Remember the Words of our Lord, who said, *without me ye can do nothing*, John xv. 5. *Look unto me all ye Ends of the Earth, and be ye saved*, Isa. xlv. 22. Now where shall we look, shall we look up into the Clouds ? No, say not in thy Heart, who shall ascend into Heaven, that is to bring Christ down from above, or who shall descend into the Deep, that is to bring up Christ again



again from the Dead? but what saith it, the Word is nigh thee, even in thy Mouth, and in thine Heart, that thou mayest hear it and obey it, Rom. x. 7, 8. And the Word was God, John i. 1. A Measure or Manifestation thereof is given to every one to profit withal, Cor. xii. 7. What sayest thou?

*Penitent.* It is very possible, but I thought I was rich, and wanted nothing, but now I find I am miserable, and poor, and blind, and naked, Rev. iii. 17. And wanteth all Things, and smote his Breast, crying, Lord be merciful to me, a Sinner, Luke x. 13. What shall I do to be saved? Acts xvi. 30.

*Preacher.* Believe on the Lord Jesus, and be baptized, and thou shalt be saved.

*Penitent.* I have been baptized already.

*Preacher.* By what wast thou baptized with?

*Penitent.* By Water.

*Preacher.* That is no Baptism, it is but an outward Sign, and not the Thing itself. Baptism, saith the Apostle, that is saving, is not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God, 1 Pet. iii. 21. But whenever the Word Baptism is made use of, People's Thoughts fly directly to Elementary Water, Know ye not that so many of us as were baptized into Christ have

*have put on Christ*, Rom. vi. 3. And that the true Baptism is a Death unto Sin, and new Birth unto Righteousness, which exactly answers to the Doctrine of Christ spoken to *Nicodemus, that except a Man be born again he cannot enter into the Kingdom of God*, John iii. 3. Being born from above, having put off the old Man of Sin, which is corrupt, and put on the new Man, which after God, is created in Righteousness and true Holiness, *by which the Righteous are sealed unto the Day of Redemption*, Eph. iv. 22, 30.

*Penitent.* Pray how may I attain to all this Happiness?

*Preacher.* The first Step to all true Happiness, is to have Faith in God, for without Faith it is impossible to please him, *for he that cometh to God must first believe that he is, and that he is a rich Rewarder of all them who diligently seek him*, Heb. xi. 6.

Next Thing is *to cease to do Evil*, and the third and last Thing, is to *learn to do well*, Isa. i. 16. And it is impossible we can attain to these Things unless we deny ourselves, as saith our Saviour, and this he said to all, *If any Man will come after me, let him deny himself, and take up his Cross daily and follow me*, Luke ix. 23. So that the Cross here spoken of is Self-denial, *Let him that stole steal no more ;*

*steal no more*, Eph. iv. 28. Mortify yourselves from Fornication, Uncleaness, Covetousness, and from all Filthiness and foolish Talking or Jestings; for that no Whoremonger or lascivious Person, Adulterers, Murderers, Swearers, and Blasphemers, an evil Eye, Pride, Drunkenness, and evil Concupiscence; those who continue therein can not inherit God's Kingdom, *all these evil Things comes from within, and defile the Man*, Mark vii. 23. and are the Effects of the evil Spirit in the Hearts of the Children of Disobedience.

Therefore, if ever we expect to be saved, we must avoid those Things, *for it is by Grace we are saved, through Faith, and that not of ourselves, it is the Gift of God*, Eph. ii. 8. *and this Gift is the Seed, and the Seed is the Word of God*, John i. 1. which saith, *Turn ye at my Reproof, and I will pour out my Spirit upon you, I will make known my Ways unto you*, Prov. i. 23. *And if ye abide in me, and my Words abide in you, ask what ye will, and it shall be done for you*, John xv. 7. *Provided you do not ask in your own Will; for the Will of Man worketh not the Righteousness of God, neither indeed can be, because it is Enmity against God*, Rom. viii. 7, 8. *For all our own Righteousness are as filthy Rags*, Isa. lxiv. 6. *Ye ask and receive not,*

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*not, because ye ask amiss, that ye might consume it upon your Lusts, James iv. 3.*

From hence it is plain there are two Spirits in Man, the Original in the Fall, that dwelleth in us, lusteth to Envy and Pride; therefore it is said, *God resisteth the Proud, and giveth Grace to the Humble.*

But what is Grace?

*Ans.* The Spirit of God, which is Love, and is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discoverer of the Thoughts and Intents of the Heart, Heb. iv. 12.

*Submit yourselves therefore to God; resist the Devil and he will flee from you; draw nigh to God, and he will draw nigh to you: Cleanse your Hands ye Sinners, and purify your Thoughts ye Double-minded. Be afflicted, and mourn, and weep; let your Laughter be turned into Mourning, and your Joy to Heaviness. Humble yourselves in the Sight of the Lord, and he shall lift you up, James iv. 7, 8, 9, 10. What sayest thou?*

*Penitent.* I am in a great Straight, Oh the Dread of the Cross! To deny myself of my Pleasures and old Companions, it is very hard, it is a Combat I am afraid not easy for me to perform; for that which I do, I allow  
not;



not ; and that which I should not do, that do I ; for the Good that I would do, I do not ; but the Evil which I would not, that I do ; *that when I would do Good, Evil is present with me*, Rom. vii. 21.

*Preacher.* That is the Situation of every true Penitent. Consider the Condition of the Children of *Israel*, when they were closely pursued by their Enemies, what *Moses* said to them from the Mouth of God, *Fear ye not, stand still and see the Salvation of the Lord, which he will shew to you this Day : For the Egyptians, whom ye have seen To-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your Peace*, Exod. xiv. 13, 14.

Herein is the Touch-stone, and herein lieth the Dependence, Be still, hold thy Peace, have Faith, and the Lord will fight thy Battles ; his Time is the best Time ; therefore *wait upon the Lord, and he shall save thee*, Prov. xx. 22. *Be still, and know that I am God*, Psa. xlvi. 10. *Stand in Awe and sin not ; commune with your own Heart upon thy Bed, and be still*, Psa. iv. 4. *for they that wait upon the Lord shall renew their Strength ; they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not faint*, Isa. xl. 31.

Consider again, that the Children of *Israel* did not overcome all their Enemies at once, it was a Work of Time before they made a compleat Victory ; the first Conquest was over the *Egyptians*, which kept them in Bondage ; another over the *Canaanites* ; another over *Sihon*, King of the *Amorites* ; and over *Og*, King of *Bashan* ; and over the *Medianites*, and so on ; but the Command of the Lord to them was, *That they should drive out all the Inhabitants of the Land before them, and destroy all their Pictures and molten Images, and quite pull down all their high Places,* Numb. xxiii. 52, 55.

*But if ye will not drive out the Inhabitants of the Land from before you, said the Lord, then it shall come to pass, that those that you let remain with you, shall be Pricks in your Eyes, and Thorns in your Sides.*

Now to them that are *spiritually-minded*, there is great DOCTRINE in these Words, for there was nothing to be spared alive that appertained to *Amalek*, Sam. xv. 3.

Now to make a right Application of these Things, the Land is our Hearts, and *Amalek* the Devil, and the Inhabitants thereof are our beloved Lusts, which are to be subdued one after another in the Will of the Almighty, and not in our own Wills, for that we of  
ourselves

ourselves can do nothing; but by him and through him we are able to overcome all our Enemies, *that God might be all in all*, 1 Cor. xv. 28.

So then the Will of Man must be subject to the Will of God, if otherwise we can never expect to be saved.

*Penitent.* My Heart is deeply affected with the Love of God, therefore I am sorely grieved for my past Sins; I want to mend my Life and Manner of Conversation; but how dare I approach so good a God, whom I have so often offended in Words and Actions? O Lord, forgive me, and, if it be thy blessed Will, strengthen my Resolutions, that I may learn to bear thy Cross, to deny myself in every Thing that is contrary to thy holy Mind and Will; and this I beg through the Merits of thy dear Son, who shed his most precious Blood on the Cross, not only for my Sins, but for the Sins of the whole World. (*He weeps*).

*Preacher.* A Christian Life is a continual Warfare, and they that put their *Hands to the Plow, and look back, are not fit for the Kingdom of God*, Luke ix. 62. Observe, *A Man's Foes are those of his own Household*, Matt. x. 36. The Senses and natural Faculties of our Bodies are Enmity with God,

for if *we live in Pleasure, we are dead while we live*, saith the Apostle, *Tim. v. 6.* that is dead to God ; for that Hearing, Seeing, Feeling, Smelling, and Tasting, fulfilling the lustful Desires thereof, are our grand Enemies, for by tasting strong Liquors Men become drunken ; and by the other Senses, they have carnal Knowledge of leud Women ; and of Plays, Balls, Comedies, Tragedies, Masquerades, and the like, all which are contrary to the Cross of Christ, who said, *Learn of me, for I am meek and lowly in Heart ; take my Yoke upon you, my Yoke is easy and my Burthen is light, and ye shall find Rest unto your Souls, Matt. xi. 29.*

So likewise in other rural Diversions, such as going to Horse-races, Cock-fightings, Amphitheatres, Gaming, Wagering, and the like, are all displeasing to God, and to be avoided, because they spring from a Flesh-pleasing Appetite, and are a sowing to the Flesh, which ought to be curbed and deny'd, for, saith our Saviour, *Think not that I am come to send Peace on Earth ; I come not to send Peace, but a Sword, Matt. x. 34.*

And again, *I am come to send Fire on the Earth, and what will I if it be already kindled ; for our God is a consuming Fire, Heb. xii. 29.* to burn up Sin ; therefore, let  
your

*your Loins be girded about, and your Lights burning, and be ye yourselves like Men that wait for the Lord, that when he cometh and knocketh, at the Door of your Hearts, ye may be ready to open unto him, Luke xii. 35.*

Jesus Christ came not to sew Pillows under Arm-holes, that People may rest soft in their Sins; *My Word is as a Fire, saith the Lord, and like a Hammer that breaketh the Rock in Pieces, Jer. xxiii. 29.* the stony Hearts of Men and Women, and *if any Man open to me, I will come in to him, and sup with him, and be with me, and he shall be my Disciple, Rev. iii. 20.*

*Penitent.* Oh, the wonderful condescending Goodness of God to us poor worthless Mortals! who thus enlightens our Understanding by his Holy Spirit; grant, O Lord, that I may at all Times be not only quick to hear, but ready to obey, through the Merits of thy dear Son Jesus Christ our Lord! *Amen.*

*Preacher.* The Dispensation of God was the Law deliver'd to *Moses*, and preach'd to the *Jews*, which consisted in outward Ordinances, Offerings, Oblations, and Ceremonies; and, without Doubt, while they continued obedient thereto, the People were accepted therein. But the Dispensation of



the Gospel of Jesus Christ is of another Kind ; for as theirs was all done by outward Performance, so Christians are inwardly to perform. God requires a spiritual Worship ; observe his own Doctrine, *God is a Spirit, and they that worship him must worship him in Spirit and in Truth, and the Father seeketh such to worship him*, John iv. 24. For what the Law could not do in that it was weak through the Flesh, God sent his only begotten Son in Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh, Rom. viii. 34. That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit, *that no Flesh should glory in his Presence*, 1 Cor. xxix. 30, 31. But him that glorieth, let him glory in the Lord, *who is made unto us Wisdom, Righteousness, Sanctification, and Redemption, for he blotted out the Hand-writing of Ordinances*, Col. ii. 14. *nailing it to his Cross* ; so that Christ is become all in all to them which believe, so that we have no need of the Law, nor of the Prophets now, nor of *John the Baptist* ; for behold a Greater than all them is here, they were but Servants, but Christ is Heir and Lord of all, Matt. xxi. 36.

*Penitent*

*Penitent.* These Doctrines are very comfortable to my Soul, O Lord, I believe them all, help thou mine Unbelief! O grant that they may take deep Root in my Heart, that I may grow in Grace and Obedience to thy Requirings, in the Name of the Father, and of the Son, and of the Holy Ghost! *Amen.*

*Preacher.* Consider and remember, *that the Will of Man worketh not the Righteousness of God*, Eph. ii. 2. And it is evident it cannot, for the *very Plowing of the Wicked is a Sin, and his Sacrifice is an Abomination*, Prov. xxi. 4. Ch. xv. 8. we have the Word of God for it. Gen. iv. 5. *But unto Cain and to his Offering he had not Respect.* And what was the Cause? *If thou dost well, shalt thou not be accepted; but if thou dost not well, Sin lieth at thy Door*; therefore the Will of Man must be denied and rejected, and a Man must wait to know the Will of God, because the two Seeds wrestle in him for Mastership; the Seed of the Serpent, called the Devil, and the Seed of the Woman, called Christ Jesus; and this Seed of the Serpent is called a strong Man armed, that keepeth his Palace and his Goods, which are his Sins, at Peace, until a stronger than he comes, which is Christ Jesus, whose Power is stronger than that of the Devil, who taketh

and bindeth the strong Man, and taketh away his Armour wherein he trusted (Sin) and dispossesseth him, and casts him forth, *Luke xi. 21.* Wherefore by their Fruits ye shall know them, for the good Spirit never inclineth the Mind to do Evil, *Matt. vii. 20.* He that committeth Sin is of the Devil, but whosoever is born of God doth not commit Sin, because his Seed remaineth in him, and he cannot sin, *1 John iii. 8, 9.* So that every thing that is Evil cometh of the Devil, and every thing that is Good cometh of God; therefore thy Duty and mine is to wait in Silence, and to observe and see the Workings and Motions of these two Seeds in the Soul, and he that overcometh and keepeth my Word, unto the End, the same shall be clothed with white Raiment, and I will not blot his Name out of the Book of Life; he shall eat of the hidden Manna, and I will confess his Name before my Father, and before his Angels, *Rev. iii. 5, &c.*

*Penitent.* O Lord my God, whom I approach with a sorrowful Heart, for all my Sins, hear me, if it be thy blessed Will! dispossess the strong Man armed in me, and every other thing that is disagreeable to thy divine Will; Thou, O Lord, thou knowest my Weakness and my Wants, and how I am oppressed,

oppressed, tempted, and afflicted, disordered and over-powered by Passions, and stained with Pollution ; Oh how black are my Offences against Thee, O Lord my God ! when I look back and consider all my Ways and Wanderings, I am a Monument of thy Mercy, a Brand pluck'd out of the Fire ; but whom have I to fly to, but to Thee, O Lord ? Thou art my Succour against all Infirmities, and my Support under all Calamities and Distresses. Turn, O Lord, my Tears into true Repentance, and sweeten all my bitter Cups, and strengthen me to run the Race that is set before me, in the Ways of thy Commandments, that I may wrestle for thy Kingdom in thy Will, and not in mine ; that so, O Lord, by thy divine Light, I may see and discover all the Wiles and Stratagems of Satan, and overcome him by the Power of thy Might, who is God over all worthy of Praise, and blessed for ever.

*Amen.*

*Preacher.* If thou hast a mind to preserve thy Integrity, then keep thy Mind inward to thy Guide, the Light of Christ, and it will keep thy Faith stedfast, thy Mind innocent, and thy Conversation quiet and undisturbed ; content thyself with the Enjoyment of God's Presence, and it will keep thee

thee from the thorny Paths of Controversy and unprofitable Disputes. Happy is the Man, whose Meekness and Poorness of Spirit causes him to walk in the plain Paths of his Duty, for pure Religion studies God's Counsels and avoids vain Babbling, but labours to understand sound Judgment; many Instances have been of too many, who assuming in their own Wills to find out the deep Things of God, and of real Religion, have cavelled and argued themselves out of it, and so made Shipwreck of Faith and a good Conscience, by too deep Penetration and Subtilty of human Reasoning, for the Devil by his Subtilty argued our Mother *Eve* out of her pure Religion; therefore human Reason ought to submit to the Grace of God, and to ask his Counsel, for *Woe be to them that take Counsel and not of me, saith the Lord, and cover with a Covering, but not of my Spirit, that they may add Sin to Sin, Isa. xxx. 1.* But many there be who exalt human Reason above the Witness in them, forgetting him who illuminates it, and gives the Honour that is due to God to themselves; this was the Case of *Moses* and *Aaron*, at the Waters of *Meribah*, when they smote the Rock, and gave the Honour, that was due to God to themselves: *Here now ye Rebels,*  
*must*



*must we fetch you Water out of this Rock?* when at the same Time it was God that brought it forth, for which Cause the Almighty was angry with them, and said they should not enter the promised Land, *Numb. xx. 10, &c.* because they did not sanctify the Lord before the People. I wish it may not be the Case of those, who, instead of giving the Honour due to God's Spirit in themselves, give it to human Reason and Letter-learning.

People therefore ought to submit to the inward Appearance of Light and Grace, and to be observant thereto, and not to exalt themselves, but be humble and thankful, and give the Glory to God; but many raise Objections and Difficulties concerning this Light of Christ by his inward Appearance in the Soul, and think it all a Jest. Nevertheless the Righteous of all Ages have partaken of it, and bear Testimony to the same; there is, saith one of them, *a more sure Word of Prophecy, whereunto ye do well, that ye take heed, that is to a Light that shineth in a dark Place until the Day dawn, and the Day-star arise in your Hearts, 2 Pet. i. 19.* However, Doubts and Reasoning will arise in People's Minds, occasioned by the Suggestions of the Devil, which are not  
always

always sinful to the Persons actuated therein, unless they give too much way thereto; for it is no Sin to be tempted, but the Sin lies in yielding to the Temptation, for the Temptation is industriously suited by his wicked Artifice, to draw away the Mind and Affections of the People into a reasoning Disposition, and fits his Baits to the Weakness of the Creature, like an Enemy coming to besiege a City, who will chuse the weakest Side to effect his Design.

Just so is Satan in every Respect with Man, and no longer than Man is upon his Guard, and supported by God's Grace, is he safe; therefore keep upon thy Watch, and eye the Light in thy Conscience, and thou will easily perceive and see into all his Attempts.

Avoid vain Disputes about Religion, but be able to give an Answer of the Hope that is in thee, and think not if the Lord withdraws himself, that thou art forsaken; no, it is for the Trial of thy Faith. That thou mightest look into thyself and see what is the Cause, and by thy patient waiting and watching, in Prayer, the Lord whom thou seekest will suddenly come to his Temple. Therefore,

Persevere in thy Christian Warfare with Resolution and Chearfulness, and whatsoever

ever thou findest too hard for thy Understanding, wait Christ's Time, for he was the Lamb that was found worthy to open the Book, and to loose the Seals, and will make known his Will sufficient enough, that *the wayfaring Man, though a Fool, shall not err therein*, Isa. xlv. 8. Remember also, and take this general Caution, he dwells with the Humble, and shews of his Ways to the Meek, and reveals himself to Babes; but hides his Grace and Knowledge from the Proud, and from them that are wise in their own Conceit. Reason may be deceived, because it is human, but Faith hath Christ for its Foundation, and cannot err.

Therefore if thou wouldst be perfect, sell all thy sensual Pleasures, Lusts, and Vanities, and follow Christ in a regenerated State, and thou shalt have Treasure in Heaven.

Take Notice, the more thou forsakes thy own Will, the more thou dost possess Christ's Will, which is our Sanctification; the nigher thou drawst to God, the nigher he will draw to thee; and the more thou resists the Devil, the more weak his Power grows; so that at length his evil Seed will be entirely rooted out of thy Heart, and Christ will take Possession, whose Right it is to rule and reign

reign in all our Hearts, and that for evermore. *Amen.*

*Penitent.* O how comfortable is this Doctrine to my Soul ! Grant, O Lord, if it be thy Will, it may rest with me, and be like a Nail fastened in a sure Place, that, as I grow in Years, I may grow in the Knowledge of thy divine Grace and Obedience ? This, O Lord, is the fervent Petition of thy poor Servant, who is in earnest for a Kingdom, whose Builder and Maker is Thee alone : Weaken, I beseech thee, the Power of Satan in me, by thy renew'd Visitations, that at length I may firmly be grounded and established in thy pure Religion, and live and walk in it to thy Honour and Glory, until Time to me in this World shall be no more. *Amen.*

*Preacher.* The Emphasis or Importance of the Word Religion, signifies to bind, which if rightly applied to us, ought to be so indeed, because Religion is a Principle of Faith entertain'd in the Mind, a believing in a first-moving Cause of all Causes, as in God the Father, God the Son, and God the Holy Ghost ; and this Religion is so binding, and so generally receiv'd, that I know of no Sect or People in the known World, but what believes there is a God ; nevertheless

less there are them who believe there are many Religions, but that is a great Mistake. I never could find any more than two, *i. e.* a Good and a Bad, a Wise and a Foolish, or rather a pure Religion and a Vain, the latter of which is not worthy to be called one, but what signifies a Profession of Religion without a Possession in it? a Profession without Possession signifies nothing. *Bodily Exercise profiteth little, 1 Tim. iv. 8. It is the Spirit that quickeneth, the Flesh profiteth nothing, John vi. 63.* And, as Paul said to the Heathens, *I perceive that in all Things you are too superstitious. For as I pass'd by and beheld your Devotions, I found an Altar with this Inscription, TO THE UNKNOWN GOD, whom therefore ye ignorantly worship; him, declare I unto you. God that made the World and all Things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands: Neither is he worshiped with Men's Hands, as though he needed any Thing, seeing he giveth to all Life and Breath, and all Things; and hath made of one Blood all Nations of Men, for to dwell upon the Face of the Earth, that they should seek the Lord, if happily they might feel after him, though he be not far from every one of us; for*

*in*



*in him we live, and move, and have our Being,* Acts xvii. 23, &c. This is real Religion to feel and possess him in our Souls, and to obey him in our Lives and Actions amongst Men.

Furthermore saith Christ, *This is Life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent,* John xvii. 3. And this Knowledge signifies nothing at all to us, without we obey it; herein consists these two Religions, which are compared to two Builders; one was wise and built his House upon a Rock, but the other was foolish and built his House upon the Sand; and they both heard the Sayings of Christ, and the Wise obeyed them, but the Foolish disobeyed and neglected his Lord's Commands.

The Want of Consideration and Self-denial is the Cause of all this, and is the Reason why so many poor Souls are lost and sunk in an Abyss of perpetual Woe and Misery; and to remedy it, I know of no better or safer Way, than to take away the Cause, *i. e.* to leave off sinning, and then the Effect will cease. Therefore, if ever we have amind to be saved, we must apply Consideration and Self-denial, and hearken to the Sayings of Christ, and obey them; and this is Religion

in Possession, which far out-does Religion by Profession. The Apostle *James* tells you more of the Matter, i. 26. *If any Man among you seem to be religious, and bridles not his Tongue, he deceiveth his own Heart, his Religion is vain*; and then he goes on again and tells us what pure Religion is, which is *to visit and relieve the Distress'd, and to keep ourselves from the Spots and Pollutions of this World*. This, I say, when coupled with Faith and Obedience to God Almighty's revealed Will in the Soul, is the pure Life and Marrow of true Religion.

Further Instances also we have of these two Religions, in the Parable of the ten Virgins, and of the Talents, *Mat. xxv. 1.* five were wise and five were foolish, which I refer my Reader to.

The next Thing that joins pure Religion, is true Worship due by us to Almighty God, which must be, or at least ought to be performed on our Parts, according to his own Prescriptions left upon Record, *John iv. 21.* Jesus saith unto her, *Woman believe me, the Hour cometh and now is, when the true Worshipers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship him*; and the Reason Christ gives for it is, *because that God is a Spirit, and they that*  
*worship*

*worship him must worship him in Spirit and in Truth.* Now this spiritual Worship is what we are to enquire into, and earnestly to press after, which I find upon a strict Enquiry to be inwardly performed, because the Spirit of a Man is inward, the Grace of God is inward, and so also is the Seed of the Serpent; therefore the Mind must be turned inward by way of Inspection, to see which of the three be predominate; and sometimes the World, the Flesh, and the Devil is uppermost in us, and this causes a Struggle between the two Seeds; then the Light of Christ interposes and discovers the evil and shews the Soul of Man its bewitching Inticements, his alluring Baits; and then the Creature breaths forth Supplication to Almighty God, to be delivered; and the Lord answers his Petition, saying, *My Grace is sufficient for thee*, by which Means Joy unspeakable is introduced in his Room, which causes Adoration and Bowing of Soul, Reverence and godly Fear; therefore spiritual Worship is a secret Happiness, and loves a retired Mind, and cannot abide the Noise and Pumps of this World, and rest only in the Enjoyment of God's Spirit in the Soul, which by yielding Obedience thereto, *brings to it eternal Life*, John xvii. 3.

*For*

*For it searcheth all Things, yea the deep Things of God, which are reveal'd unto us by his Holy Spirit, Rom. ii. 10.*

But, to come more closely to the Point, the true Worship of God doth not consist in much Speaking, nor altogether in Silence, but in an inward Submission to his divine Will, who said, *He that hath an Ear, let him hear what the Spirit saith unto the Churches, Rev. iii. 22. Ye shall be all taught of God, John vi. 45. Because ye have an Unction from the Holy One, and know all Things necessary for your Salvation, and as it hath taught you, ye shall abide in him, John i. 2, 20, 27.*

But on the other hand, false Worship loves to be in a Croud, and to draw the Eyes of the World after her, and does make loud Acclamations in Praying, Preaching, and Singing to God, and of his Holy Spirit and Grace, and at the same Time know little or nothing about it; they do not feel it in themselves, they are deaf to its Calls, and will none of his Reproofs, they begin in their own Wills and carry it on and end in the same.

These are Wells without Water, Clouds that are carried with a Tempest; they allure, thro' the Lusts of the Flesh and much Wantonness, those

those that were clean escaped from them who live in Error, for while they promise the People Liberty, *they themselves are the Servants of Sin*, 2 Pet. ii. 17. But what faith our Saviour to such Religion? *Ye worship ye know not what, but we know what we worship*, John iv. 22. There is a great deal of Doctrine in these Words; ye teach God is incomprehensible, we teach *it is Life eternal to know God, and Jesus Christ whom he hath sent*, John xvii. 23. Ye teach God afar off, we teach him a God nigh, *even in the Heart and in the Mouth, that we may hear him and obey him*, Rom. x. 8. Ye teach that Man is made up only of two Parts, a Body and Soul; we teach that Man exists of three Parts, a Body, a Soul, and a Spirit, Gen. vi. 3. Heb. iv. 12. Ye teach the People for Money, and without it will not teach the People at all; but we teach that the Gospel Ministry is free, and dare not take a Farthing for teaching, Mat. x. 8. Ye teach the People Forms of formal Prayers, we teach the Words of St. Paul, who said, *We know not what we should pray for as we ought, but the Spirit itself maketh Intercession for us with Groanings that cannot be uttered*, Rom. viii. 26. Ye teach, that Letter-learning is the only Thing requisite to make a  
Gospel



Gospel-minister; we teach not in the Words which Man's Wisdom teacheth, but that which the Holy Ghost teacheth, comparing spiritual Things with spiritual; for *my Speech and my Preaching, saith Paul, was not with enticing Words of Man's Wisdom, but in the Demonstration of the Spirit and of Power,* 1 Cor. ii. 4.

In short, God Almighty doth not want Words so much as he does the Affections; *My Son, saith he, give me thy Heart, it is my Temple, I dwell not in Temples made with Hands; blessed is the Man that beareth me, watching at my Gates, waiting at the Post of my Doors, for whoso findeth me findeth Life, and shall obtain Favour of the Lord,* Prov. viii. 34.

Ye teach Men to curse one another, on *Ash-wednesday*; but we teach People not to curse, but to bless, *Luke vi. 28.* Ye teach People to swear before a Magistrate, but we teach not to *swear at all, but let your Communication be yea, yea, and nay, nay; for whatsoever is more than this cometh of Evil,* Mat. v. 37. Ye teach that the seventh Day is the Sabbath; we teach that the first Day is the Christian Sabbath, and that Christ is the real Sabbath; ye teach the People there is two Sacraments; and we teach there is no such

such Word in all the Scriptures. Ye teach that the eating of Bread and drinking of Wine, and the sprinkling of Infants Faces with Water are necessary to Salvation; but we teach that Christ himself is the Bread, and the Wine, and the Water, and that it is he that nourisheth the Soul with Food homogenial to itself, because the Soul being Spirit must have spiritual Food, or otherwise it would die as to God. *And Jesus said unto them, I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst, John vi. 35. If I wash thee not, thou hast no Part with me, John xiii. 8. I am the living Water, whosoever drinketh of the Water that I shall give him, shall never thirst: But the Water that I shall give him, shall be in him a Well of Water springing up into everlasting Life, John iv. 14.*

*Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money, come ye buy and eat, yea, come buy Wine and Milk without Money, and without Price. Wherefore do ye spend Money for that which is not Bread? And your Labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your Soul delight itself in Fatness. Incline your Ear and*  
*come*

*come unto me ; hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David. Behold, I have given him for a Witness, to be a Leader and Commander to the People, Isa. lv. 1, 2, 3, 4.*

They who are spiritually minded can read this in themselves ; he is the true Witness and true Leader and Commander, if we will but diligently hearken and obey his Voice in our Souls, which saith, *This is the Way, walk ye in it, Isa. xxx. 21. Blessed are all they that wait for him, for in Quietness and Confidence shall be their Strength, ver. 15.*

Men and Women are lead to believe that they are made up only of two Parts, a Soul and a Body ; and some think it irksome and tiresome to meditate, or to wait upon God, without Words ; but, if they believe Christ and his Apostles, they are made up of three distinct Parts, *to wit*, a Body, a Soul, and a Spirit, and this Spirit or *Grace hath appeared unto all Men* : And to what End or Purpose think you ? Why, to teach the People, that *denying Ungodliness and the World's Lusts, they should live righteously, soberly, and godly, in this present World* ; so that we are not at a Loss for a Teacher, for the Grace of God is our Teacher, and

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we

we wait in Silence to be taught by him, for he teaches as never Man taught, for this is him whom the Woman of Samaria bears Testimony to, when she preached in the Streets, saying, *Come see a Man who hath told me all Things that ever I did, is not this the Christ?* Then they flocked out to see and to hear him, and their Answer to her was, *Now we believe, not because of thy Report; but we have heard him ourselves, and know that this indeed is the Christ, the Saviour of the World,* John iv. 42.

*Objection.* Some are so silly as to say, That the Soul and the Spirit are one and the same identical Thing; to such I answer, no, hear the Word of God for it, who said, *My Spirit shall not always strive with Man, for that he is but Flesh,* Gen. vi. 3. *And I pray God your whole Spirit, and Soul, and Body be preserv'd blameless,* Thes. v. 2. *For the Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discoverer of the Thoughts and Intents of the Heart,* Heb. iv. 12. *And they that have not the Spirit of Christ are none of his,* Rom. viii. 9.

Clouds

Clouds of Proofs may be brought, but these are sufficient to convince them who are in earnest for Heaven: But, lest they may still doubt, I shall speak more to the Purpose, *to wit*, The Body is made up of four Elements, *viz.* Earth, Air, Fire, and Water; and to which are added, the five Senses, Seeing, Feeling, Hearing, Smelling, and Tasting; and these are all quickned by the Soul, *for the Soul is the Life of Man*, Gen. ii. 7. *For God breathed into Man's Nostrils the Breath of Life, and he became a living Soul.*

A splendid Piece of Machinery far excelling the Arts and Sciences of Men, and, while Man continued in Obedience, none were more blest'd, nor none so happy, until they hearkened to the Voice of the Serpent, and then disobey'd the Command of God, at which Time Sin entered our first Parents, and ever since, through them, it is inherent in us; so that now the Faculties of our Bodies are tainted by the Poison of Satan, which caused the Almighty to say, *That every Imagination of the Thoughts of Man's Heart was only Evil continually*, Gen. vi. 5. *And that the Heart of Man is deceitful, and above all Things desperately wicked, Who can know it?* Jer. xvii. 9.



So that we may say with the Apostle, *That in me, that is, my Flesh, dwelleth no good Thing*, Rom. vii. 18. By which it appears, the Faculties of the Body are a Compound of Wickedness, and are summed up in three Sentences, to wit, *the Lusts of the Flesh, the Lust of the Eye, and the Pride of Life*. Let this therefore suffice us as to the Body, and next I shall speak of the Soul.

The Soul, as I said before, is the Breath of God, and consequently the Life of Man; therefore its Faculties are Memory, Reason, and Will; for what signifies for a Man to have Reason or Understanding, unless he hath a Will to perform? Or what signifies a Memory without a Will? Or a Will without a Memory, unless he hath Reason? therefore Memory, Reason, and Will are the Faculties of the Soul of Man, which causes Thought and Consideration in Men, Women, and Children, and distinguisheth them from brute Beasts.

The next Thing I am to prove is, whether we possess a Spirit beside the Soul, and then to demonstrate its Faculties; *But there is*, said Elihu, *a Spirit in Man, and the Inspiration of the Almighty giveth an Understanding*, Job xxxii. 8. *Who hath put Wisdom in the inward Parts? And who hath given*

*given Understanding to the Heart? Job xxviii.*

36. This, with what I have said above, is sufficient to prove the Spirit of God in Man, and that it is a distinct Specie from the Soul; I have now only to shew what its Faculties are, which are Love, Joy, and Peace, *Gal. v. 22.* Which, to a Demonstration, is absolutely so, by following us with continual Conviction or Condemnation in our Consciences for Sin, which are contained in our Thoughts, Words, and Actions; this, I say, is the highest and greatest Love of God, to visit poor wretched Man, by long waiting, courting, and inviting him to accept of him in their Souls; and as many as do receive him and obey, can witness Justification by Faith, and Sanctification by a steady Perseverance, which brings Joy and Peace unspeakable, so that these three, as above set forth, are the Faculties of God's Spirit in the Souls of Men, Condemnation for Sin, Justification for Righteousness, and Sanctification by a steady Perseverance therein, and its Fruits are in all Goodness, Righteousness, and Truth, *and is sown in Peace in the Hearts of all them that love Peace, Eph. v. 9.*

From hence a Conclusion may be safely drawn. The Body is made to serve the

Soul, and the Soul and Body are made to serve the Spirit or Grace of God, for that Seeing, Feeling, Hearing, Smelling, and Tasting, with all their lustful Passions and Inclinations, ought to be subservient to Memory, Reason, and Will; and also that Memory, Reason, and Will, with all the Sensations of the Body, ought to be subservient to God's Spirit, who says, *Turn ye at my Reproof; why will ye die, O House of Israel?* Ezek. xxxiii. 11. *For the Reproof of Instruction is the Way to Life,* Prov. vi. 23: *And he whom the Lord loveth he chastiseth, as a Man doth his only Son, who serveth him,* Prov. xiii. 24. *And if ye endure not Chastisement, then are ye Bastards, and not Sons,* Heb. xii. 8. *And as I live, saith the Lord, I desire not the Death of a Sinner, but rather that all should return, repent, and live,* Ezek. xxxiii. 11. *For I come not, said Christ, to call the Righteous, but Sinners to Repentance,* Mat. ix. 13.

Moreover know this, and take it for a general Rule, that the Faculties of the Body never contradict the Faculties of the Body; Seeing does not contradict Seeing, nor Hearing contradict Hearing, and so on; neither doth Memory contradict the Memory, nor Reason contradict Reason, nor the Will  
contradict

contradict the Will: Nevertheless something contradicts, but what is it, or what must it be? I answer, The Light of Christ in the Consciences of Men and Women, and nothing else contradicts. Observe how frequent it is for People, after they have sworn an Oath, or told a Lie, or spoken an ill Word, or done an ill Action, to say, *God forgive me!* Conscience condemns them, and flies in their Face, and they know they have sinned against God.

Therefore the Duty of every one is to take diligent Care to do nothing that their Consciences condemns them for, because it is no less then the Light of Christ, which shews them their Sins, and this is the great Love of God; for God is Love, and his Controversy is against all the Unrighteousness of Men.

Therefore the Axe must be laid to the Root, and our wicked Affections must be cut off, before we can find Peace to our Souls; for the old Man of Sin must be rooted out, and the new Man, which is made after the Image of Righteousness, must be placed in his Room; or otherwise, if it be not so, the evil Seed in us might transform itself like to an Angel of Light, and may blind that Eye that hath often been opened, and may pro-

claim a false Peace; for there is a false Peace, a false Rest, and false Affections, as well as there is a false Spirit; so on the other hand, there is a true Peace, a true Rest, and true Affections; and their Contraries are all occasioned by the two Seeds, the good and the bad, which we possess in ourselves.

And what if the Lord our God should withdraw his holy Seed or Spirit from us, as he did the Talent from the sloathful Servant, what would become of us then? To which I answer, Then we shall be left Reprobates, and no Room nor Place found us for Repentance, because we slighted the Day of his merciful Visitation, which are the Offers of his divine Light and Love.

From what has been said, by Consequence thou mayest in a good Degree know thyself, which, to be sure, is a very great Attainment; nevertheless thou can not learn rightly to know thyself, by all that Man can say or do for thee, for no Man can do this for thee, but God Almighty, by his Holy Spirit, *who searcheth the Hearts and trieth the Reigns, and is a Discoverer of the Thoughts and Intents of the Heart*, Jer. xvii. 10. Heb. iv. 12. And shews unto Man what is good and what is evil, and what the Lord requires, *which is to do justly, to love*  
*Mercy,*



*Mercy, and to walk humbly with thy God?* Micah vi. 8. So that there is no other Way for us rightly to know ourselves, but by knowing of God, which is to be known no other Way, than by an inward Application to the Light of Christ in our own Consciences, which informs our Reason, and shews us plainly the evil Seed of Satan in us, and how to resist him in all his Appearances.

*Penitent.* I thank Thee, O merciful Father, for these the Openings of thy divine Love; my Heart is deeply affected under a Sense of thy Goodness to me, O *where withal shall I come before Thee, thou Mighty Being, and bow myself in thy Presence, O holy God? Shall I come before Thee with Burnt-offerings, with Calves of a Year old? Will the Lord be pleased with Thousands of Rams, or with ten Thousand Rivers of Oil? Shall I give my First-born for my Transgression, the Fruit of my Body for the Sin of my Soul?* Micah vi. 6. No, this will not do, but a Body thou hast prepared me *to do thy Will in, O God,* Heb. x. 7. *Yea, thy Law is within my Heart,* Psa. xl. 8. That I hear it and obey it, O grant, I beseech thee, that I may hear what thy Spirit saith to my Soul, and obey it the Remainder of my Days, is the

earnest Supplication of thy poor Creature, who begs it through the Merits of thy dear Son, our Saviour Jesus Christ, the immaculate Lamb, who is worthy to rule and to reign with thee, who is God over all, blessed both now and for evermore. *Amen.*

*Preacher.* If thou hast a mind to attain perfect Knowledge, thou must *wait upon the Lord; and be of good Courage, and he shall strengthen thine Heart*; the kingly Prophet was strongly of this Opinion when he repeated this Command twice in one Verse, *wait, I say, upon the Lord*, Psa. xxvii. 14. For certain it is, they that wait upon the Lord have God for their Teacher, and no Man ever waited upon him in vain, for he is a rich Rewarder of all them who truly love and serve him. Take care in thy silent Waiting of a wandering Mind, and of a heavy, dull, drowsy Spirit, or of the Allurements of the evil Seed of the Serpent, and be not sloathful in going to publick Worship.

Observe likewise, and let it be thy constant Care in publick Worship to be in earnest with God; Body and Soul must be, or at least ought to be, subservient to the Spirit, because it is the Guide of them both; all spiritual Worship is a lively Worship, *for the Spirit*

*Spirit is Life because of Righteousness*, Rom. viii. 10. And Righteousness is lively, because of the Spirit, and the Spirit hath divers Names or Appellations, Christ is called the Light, the Leaven, the Seed, the Word, the Grace, and the Key of *David* that openeth and no Man shutteth, and shutteth and no Man openeth ; he is the Door by which we must enter, the Truth, the Way, and the Life, the Bright and Morning Star, the Son of Righteousness, a King to rule us, a Priest to instruct us, and a Prophet to forewarn us, a Physician of Value that cures the Souls of Men, the Captain of our Salvation, and the good Shepherd that careth for his Flock ; he is the Spring of Life, a Well and a Fountain of living Water, and the Wine of the Kingdom, and the Bread that came down from God out of Heaven, that gives Life to the hungry Souls ; he is the Alpha and the Omega, omnipotent, omnipresent, and the omniscient God ; the Lamb of God that taketh away the Sins of the World, who hath promised, where two or three meet together in his Name, there will he be also in the midst, to the Intent to heal the Sin-sick Soul, and to open the blind Eyes, to relieve the Oppressed, to feed the Hungry, and to give Drink to the Thirsty, to cloath the  
Naked

Naked with Robes of Righteousness, to visit the Stranger, and to let the Prisoner and captive Soul go free; he is the Unction from the Holy One, the anointing Oil, the pure River of Life, clear as Chrystal for Men and Women to wash and to bathe in, a Lover of Regeneration, for all that will come may come, *and take of the Waters of Life freely, without Money and without Price*, in short, he is all in all to them that believe.

*Penitent.* Oh dearest Lord God of Heaven, and of the whole Earth! Thy Condescension to us poor Mortals is so great, I am ravished with thy Love! O Lord, I am in earnest for thy Kingdom, which thou commandest me to seek first of all after; therefore I humbly beseech thee, if it be thy blessed Will, that I may learn to obtain it, by due Adoration, Worship, and Obedience, and in a steady Perseverence, is the ardent Petition of thy poor Servant, which I beg for, through the Merits of thy dear Son our Lord and Saviour Jesus Christ. *Amen.*

*Preacher.* Other Instances we have also of this spiritual Worship, *Keep Silence before me, O Island, and let the People renew their Strength*, Isa. xli. 1. *I will stand upon my Watch, and set me on the Tower, and will watch to see what God the Lord shall say unto me,*

*me, and what Answer I shall make when I am reproved,* Heb. ii. 1. Let none be ashamed that wait upon the Lord, let Integrity and Uprightness preserve me, for I wait on Thee, O God, I say, *Wait upon the Lord, be of good Courage, and he shall strengthen thine Heart,* Psa. xxvii. 14, &c. Rest in the Lord and wait patiently for him, for those that wait upon the Lord shall inherit the Earth; wait on the Lord, and he shall save thee, for the *Spirit of Man is the Candle of the Lord, searching all the inward Parts of the Belly,* Prov. xxii. 27. *But they that wait upon the Lord shall renew their Strength,* Isa. xl. 31. *All the Days of my appointed Time will I wait till my Change come,* Job xiv. 14.

Therefore the great End and Design of assembling together to perform divine Worship is, or ought to be, to wait upon God, and to endeavour to acquaint ourselves with him, and be at Peace. Knowledge is not a wanting, but Obedience for the true Worship of God doth not consist in Abundance of Noise or much Speaking, but in an inward Adoration and Obedience to his divine Appearance in the Soul; and God waits for an Entrance, and knocks at the Door of our Hearts, and calls for Admittance, saying,



ing, *Turn ye at my Reproof, why will ye die?* Remember the Reproof of Instruction is the Way to Life, and that he carries his Lambs in his Arms, and gently leads them on who are with Young, *i. e.* with young Desires, inclining to seek him; therefore ask, and ye shall receive; seek and ye shall find, knock, and it shall be opened unto you, for God will not be slack concerning his Promise, *And this is his Promise that he hath promised us, even Eternal Life,* 1 John ii. 25. For he desires not the Death of a Sinner, nor that *any should perish, but that all should come to Repentance,* 2 Pet. iii. 9. Therefore be inward with the Lord in all your Approaches before him, and the Enjoyment of his Presence will be of more Comfort to your Soul, than if you were to hear ten Thousand Sermons preached by the ablest Hands.

*Penitent.*

*O that mine Eyes may closed be,  
To what becomes me not to see;  
That Deafness may possess mine Ear,  
To what concerns me not to hear;  
That Truth my Tongue may always tie,  
From ever speaking foolishly;  
That no vain Thought may ever rest,  
Or be conceived in my Breast;*

*O that*

*O that my Feeling, Taste, and Smell,  
 May never draw my Soul to Hell;  
 But by each Word, each Deed, each Thought,  
 Glory may to my God be brought:  
 But what are Wishes; Lord, mine Eye,  
 On thee is fix'd, to thee I cry;  
 Oh purge out all my Dross, my Sin,  
 And make me clean as Snow within:  
 Wash, Lord, and purify my Heart,  
 And make it clean in ev'ry Part;  
 And when I am clean, Lord, keep me too,  
 For that is more than I can do. Amen.*

*Preacher.* Practice and Experience in these Pursuits will make hard Things become easy, and thou wilt say with Holy David, *Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips, lest I offend with my Tongue, Psa. cxli. 3, &c.* Incline not my Ear to any evil Thing: *He that is not with me is against me, saith Christ; and he that gathereth not with me, scattereth abroad, Mat. xii. 30.* And nothing sheweth greater Ignorance in Men, than to give the Lie to their Maker, as all they do, who say they are made up only of two Parts, *i. e.* a Soul and a Body; when at the same Time, they know that without the Grace of God, they can do no good Thing; and again, on the

the opposite Side, when we consider the Love and the Goodness of God, and the great Honour he has conferred upon us, by placing in us a Part of himself, his Grace, his holy Spirit, which is given to every one to profit withal; it is, I say, surprising, and a wonderful 'Thing, that a Man's Body that doth possess and enjoy that excellent Divinity the Gift of God, does give the Honour that is due to God to the Body, which is only the Husk, a Shell of the Soul, a Lump of Flesh, and subject to many Pains, Infirmities, and Diseases, and at length to Death itself, and then it is not to be endured above Ground, but is laid to rot in the Earth; I say then, to the vilest Part of us we bestow the most Care, most Applause, and most Pleasure, and what not, yea, and every Honour which is abominable. *What know ye not your own selves, saith the Apostle, that your Bodies are the Temples of the Holy Ghost, which is in you, which we have of God, and that Christ Jesus is in you, except ye be Reprobates, Acts vii. 48. 1 Cor. vi. 19. 2 Cor. xiii. 5. And again he saith, Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you, 1 Cor. iii. 16. Can any thing be more plainer, I say, can any thing appear more*  
clear

clear or easify to the Understanding ; nevertheless Men shut their Eyes and stop their Ears, and will not believe the Scriptures, so give the Honour that is due to God to Dust and Ashes.

Indeed it is very surprising that some Men are so stupid, and so dull of Apprehension, that they cannot behold any thing but with their visible Eyes ; any thing internal they have no Preception at all of, and although the Charmer (God's Spirit) may charm ever so wisely, yet they are like the Deaf Adder, or like a Pilican in the Wilderness, that knoweth not when Good comes, neither do they desire to know, least they should be disturbed in their Sins ; such Men and Women render themselves beneath the brute Beasts, for the Beasts answer the End for which God created them, and altho Means are afforded Men to rise again, yet they refuse and rebel.

I say, how can these People, who make a Mock and a Jest of God's Gift in themselves, or in others, expect to thrive or to prosper in a godly Life ? for all that is good in them (they say) is performed and carried on by their Reason ; but I say Reason is blind, until illuminated by the *Gift of God, which is Life eternal*, Rom. vi. 23.

Another

Another Thing is more remarkable, and well worth our Notice, and that is the Saying of our blessed Lord and Saviour Jesus Christ, who said, *If the Blind lead the Blind both shall fall into the Ditch*, Mat. xv. 14. But who are the Blind that lead the Blind? I answer, false Teachers, them who teach the People, that Reason is the Faculty, by which People are to judge between Right and Wrong, and that Reason is to be their Guide in all Things, both temporal and spiritual. This, I say, is false Doctrine, and not to be believed by the People of God, and is contrary to the sixth Article of the Church, which saith, that whatsoever is not read in holy Scripture, nor cannot be proved thereby, is not required of any Man to be believed as an Article of their Faith; and if Reason was or is a sufficient Guide, why then are the Scriptures silent in the Matter? God Almighty never taught us this Doctrine, but the Devil's Agents; for when the Apostle besought the Lord that his Temptation might depart from him, the Answer of God to him was not, *Thy Reason is sufficient*, but, *My Grace is sufficient for thee*, 2 Cor. xii. 9. *My Strength is made perfect in Weakness, not that we are sufficient of ourselves to think any Thing as of ourselves, but*  
our



*our Sufficiency is of God, who also hath made us able Ministers of the New Testament ; not of the Letter, but of the Spirit, for the Letter killeth, but the Spirit giveth Life, 2 Cor. iii. 5, 6, 17. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is Liberty ; and as God hath said, I dwell in them, and walk in them, and I will be their God, and they shall be my People. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing, and I will receive you ; and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty, 2 Cor. vi. 16, 17, 18.*

These Things, when rightly considered, surely must prick the blind Leaders of the Blind to the Heart ; what Chance or Share hath Man's human Reason, and Faculties of the Soul, to lift up his Standard, *when the Spirit of God hath taken Possession, and has lifted up his Standard against him* Isa. lix. 19. Surely vain is the Net set in the Sight of the Bird, and vain is human Reason without the Light of the Lord, and vain is the Doctrine of Men, when God himself is their Teacher, John vi. 45. But ye have an Unction from the Holy One, and ye know all Things, and need not that any Man teach you, but as the same Anoint-

*Anointing teacheth you of all Things, and is Truth, and is no lie ; and even as it hath taught you ye shall abide in him, 1 John ii. 27.* I ask then, Is this Holy Unction, or the Anointing human Reason, or is it the divine Spirit? I suppose you will readily agree with me it is Divine; if so, then why do you hearken to false Teachers, who persuade you Reason is the very Touchstone, whereby we are to try the Spirits of Men, whether they be of God or not.

But the Truth is, *no Man knoweth the Things of a Man, save the Spirit of a Man that is in him, even so the Things of God no Man knoweth, but the Spirit of God which is given to him searcheth all Things, yea, the deep Things of God, 1 Cor. ii. 10, 11. And whatsoever is to be known of God is made manifest in Men, for God hath shewed it to them, Rom. i 19. I am the Vine, saith Christ, and ye are the Branches; he that abideth in me and I in him, the same bringeth forth much Fruit, for without me ye can do nothing, John xv. 5. Now where is the Wise in natural Reason? Where is the Scribe with all his Philosophy? Where is the Disputer with all his Logick? Hath not God made foolish the Wisdom of this World? For ye see your calling, Brethren, how that not many wise Men*

Men after the *Flesh*, not many mighty, not many noble are called; for God hath chosen the foolish Things of this *World* to confound the *Wise*, and weak Things of the *World* to bring to nothing Things which are mighty, that no *Flesh* should glory in his Presence, 1 Cor. i. 20. And I, Brethren, when I came to you, I came not with Excellency of Speech, my Preaching was not with enticing Words of Man's Wisdom, but in the Demonstration of the Spirit and of Power, 1 Cor. ii. 45. That your Faith should not stand in the Wisdom of Men, but in the Power of God; how be it we speak Wisdom among them that are perfect, yet not the Wisdom of this *World*, nor of the Princes of this *World* that come to nought. But we speak the Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained before the *World* unto our Glory; as it is written, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive the Things which God hath prepared for them that love him.

Again, observe what the Prophet said of those blind Guides, *Isa.* lvi. 9, 10. he compares them to Beasts that come to devour the People, and calls them *blind Watchmen*, they are all ignorant, they are all dumb Dogs, they cannot

cannot bark, sleeping, lying down, and loving to slumber. Yea, they are greedy Dogs which can never have enough, and they are Shepherds that cannot understand; they all look to their own Way, every one for his Gain from his Quarter: The Priests teach for Hire, and the Prophets divine for Money, and he that putteth not into their Mouths, they even prepare War against him, Micah iii. 5, 11. Imagining that Gain to them is Godliness, from such withdraw thyself, 1 Tim. vi. 5.

Other Instances also we have concerning Reason. *Simon* the Sorcerer had Reason when he thought to purchase the Gift of God for Money, *Acts* viii. 18. *Ananias* and *Sapphira* his Wife thought they had good Reason to preserve a Part of their own Money, and brought the Surplus and laid it at the Apostle's Feet, but they lied unto God, and fell down dead, *Acts* v. 5. *Elymas* the Sorcerer had Reason, when he withstood *Paul* and *Barnabas*, but his Reason was such as the Devil furnished him withal, and he was struck blind, *Acts* xiii. 11. *Saul* also thought he acted upon right Reason, when he persecuted the Church of God, and consented to the Death of *Stephen*, *Acts* viii. 1. Clouds of Witnesses may be brought to prove that Multitudes, though ever so wicked, think they

they act by Reason, till afterward they see their Error, by Virtue of the Spirit of God in them, over-ruling the Spirit of the Devil, which darkens the Reason and Understanding of Men.

Therefore it is plain, Men and Women are attended with two Spirits during their Stay in this visible World, and that Reason is no more than a Faculty of the Soul, so that we may properly say, right Reason is illuminated by the Light of Christ, and that wrong Reason proceeds from the Prince of the Power of the Air, the Spirit that worketh in the Hearts of the Children of Disobedience, and these are the two sorts of Spirits which causeth the two sorts of People, the good and the bad, all over the Face of the whole World, which our blessed Lord and Saviour Jesus Christ shall separate, and compares them to two Flocks, one Sheep and the other Goats, Mat. xxv. 32. *And he shall set the Sheep on his Right-hand, but the Goats on the Left. Then the King shall say to them on his Right-hand, Come ye blessed of my Father inherit the Kingdom prepared for you, from the Foundation of the World, for I was an hungred and ye gave me Meat ; I was thirsty, and ye gave me Drink ; I was a Stranger, and ye took me in ; naked, and ye cloathed me ; I was sick,*  
and



and ye visited me ; I was in Prison, and ye came unto me. Then shall the Righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? Or thirsty, and gave thee Drink ? When saw we thee a Stranger, and took thee in ? Or naked, and cloathed thee ? Or when saw we thee sick, or in Prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

Then shall he say also to them on the Left-hand, Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels. For I was an hungred, and ye gave me no Meat ; I was thirsty, and ye gave me no Drink ; I was a Stranger, and ye took me not in ; naked, and ye cloathed me not ; sick and in Prison, and ye visited me not. Then shall they answer him saying, Lord when saw we thee an hungred, or athirst, or a Stranger, or naked, or sick, or in Prison, and did not minister unto thee ? Then shall he answer them, saying, Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting Punishment, but the Righteous into Life eternal.

So here you plainly see the two Religions that covers the Face of the whole Earth, and but one of them to be saved, and they are them who *keep a good Conscience, clear and void of Offence toward God and Men*; and it is impossible to keep a good Conscience without eyeing the Light of Christ in the Conscience, and observing its Motions and its Counsels, as saith Christ, *My Sheep hear my Voice, and follow me, but the Voice of a Stranger* (meaning the Devil) *they will not follow*. So here you see how it is, the two Voices, the Voice of Christ, and the Voice of the Stranger, which is the Devil; these two govern in all the Hearts of all the People all over the Face of the whole World, and by *their Fruits*, saith Christ, *ye shall know them*: So that all the good People are governed and guided by the good Spirit or Grace of God; but the bad People are they who are governed and led away by the Spirit of the Devil, and by their Works and Words they shall be known also.

*For they whose Works and Words are evil,  
Picture out the very Devil;*

*But they whose Works and Words are good,  
Are the true Image of their God.*

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So

So here you must unavoidably see that the Spirit or Soul of Man is a Medium between the good and the bad Spirit, and cannot miss of being either active or passive to one or the other.

*Penitent.* O Lord what is Man that thou art mindful of him, or the Sons of Men that thou visits them so often? O how poorly do I deserve to be thus assisted by thy Grace, and succoured by thy divine Favour! What Right have I, so vile a Wretch, to complain unto my God? If thou withdraw thy Presence and leave me to myself, or if I beg and pray for Comforts, what have I to alledge in my own Behalf? How can I take it ill if thou reject my Petitions? This I am sensible is my Duty to think, that I am nothing but a poor Worm, and no Man in thy Presence; and in my own Nature a poor miserable Creature, pursuing after Sin and Vanity, incapable of even thinking a good Thought without Thee, and much less to do a good Action, till animated and strengthened by thy Grace. O Lord! I am feeble, and unstable, and subject to all Infirmities; but thou, O my God, art strong, the same Yesterday, and To-day, and forever; a God unalterable, ever just, wise, and good, and ordering all Things for the best,

best, after the Counsel of thy divine Will; but I poor Sinner, alas, easily fall from my own Resolutions, although I purposed them ever so stedfastly; am tossed and carried about, at Times, with windy Doctrines of Time, and Chance, and Passions, which are incident to human Nature; and yet, O Lord, thus weak and veering as I am, thy helping Hand can comfort and confirm me, thy powerful Grace, joined with a sincere Heart, can work Wonders in me, to strengthen my weak Resolution, scatter my Fears, and fill my Soul with Content: For what is all Fame, Greatness, or Respect in this World, in Comparison with thee, if put into the Balance with thy eternal Glory, but mere Folly, a deceitful Bubble, a painted Bait. Then not unto me, not unto me, O Lord, but unto thy Name be Praise and Glory. Although Men may extol and commend one another; nevertheless it was thy Power and Grace which inspired, produced, and perfected them, that thus, O Lord, while I rejoice in thee, I can find nothing in myself to glory in, but my Infirmities: What therefore can I boast of, until I despise and deny myself? and until then I am not qualified to receive thee into my Heart: O foolish Ambition, how hurtful art thou, who, by un-

due Pursuit of Honour, many times rob God of his Honour, and affecting Favour of Men justly incurs the Displeasure of the Almighty ; to whom be all Honour, Praise, Might, Majesty, and Dominion ascribed, to the Blessed Trinity, my God, my Guide, my Light, my Truth, my Succour, my Defence, my Refuge, my Comfort, and my all, Hallelujah and high Praises for ever and ever more. *Amen.*

*Preacher.* It is plain the Fault is in Man's self, for he can, if he pleases, take his Choice which Spirit he will obey, wherein his Salvation dependeth, which is by chusing the Good and refusing the Evil ; so that, if a Man be eternally lost, it is of his own seeking, because he will not take up his Cross, and deny himself, and follow the Advice and Counsel of the good Spirit in him, which saith, *This is the Way, walk ye in it.* Herein also stands the Election and the Reprobation, but not as the *Presbyterians* hold it ; for they believe that a Man cannot refrain from such and such Evils, whereby he unavoidable brings the Wrath of God upon himself, which Doctrine is erroneous, because God was never the Author of Sin, but the Devil ; *For as I live,* saith the Lord, *I desire not the Death of a Sinner, but rather*



*rather that all should come to Repentance, and live.* And what is Repentance? I answer, a godly Sorrow for all past Sins, and not to run into them any more, by committing them over and over again; I say, they who do these Things shew no Sign of Repentance, but are mocking the Almighty. Put the Case, if any of us had a Son that would serve us so, should we not think he was mocking us, if he promised to mend his Life time after time, and so on again time after time, and still continued in his Wickedness, or rather grew worse and worse? And if this be the Resentment of us Mortals here upon Earth, as it really is, how much more so must the Resentment be with our Father which is in Heaven?

Therefore the Reprobation consists only in this one Thing, *i. e.* the Spirit of God Almighty striving with Man inwardly in his Soul, to reclaim him from evil Words and Actions, but he will not be reclaimed; he stifles the Witness of God in his own Conscience, and will none of his Reproofs; he bravadoes over it, and stouts it out, until the Lord has done striving with him; as was the Case with the People of the old World, when he took up his Complaint against them,

saying, *My Spirit shall not always strive with Man, for that he also is Flesh*; and just so it was with the perverse *Jews*, who refused the Lord of Life and Glory, and abused him and his Miracles, and said, *That he was Beelzebub the Prince of Devils, and by Beelzebub he cast forth Devils, &c.* So after a long Space he drew near and beheld the City, and wept over it, saying, *O Jerusalem! Jerusalem! thou that killedst the Prophets and stoned them that were sent unto thee: How often would I have gathered you, even as a Hen gathereth her Chickens under her Wings, but ye would not? Now behold your House is left unto you desolate; God has withdrawn from you his holy Spirit, there is no Room nor Place now left you for Repentance, because ye have sinned out your Days, and slighted his merciful Visitation; and not only so, but to them it was a double Sin, for they were convinced in their Conscience, that those Miracles, which Christ Jesus wrought, were done by the Power of God; but they lied to themselves, and said it was done by *Beelzebub* the Prince of Devils; and this was the unpardonable Sin against the Holy Ghost, the Sin of Blasphemy, which is never to be forgiven here in this World, neither in the World to come. Therefore take the Talent from*

from the unprofitable Servant, and give it unto him that hath ten; for unto him that hath much shall be given, but unto him that hath not, even that which he seemeth to have shall be taken away and given to another; so here you see the State of the Reprobate, as plain as if you were to look at your Face in a Glass.

From all which Conferences I give this Answer, That there is no Possibility of pleasing God, but by a self-denying Life, a bearing the *Cross of Christ, which is the Power of God to Salvation, to as many as believe and obey the Truth*; which may be rendered in other Words thus, by an humble Submission of our Souls and Bodies to the divine Will of God. revealed in us; this, and nothing else, is what will render us acceptable in the Sight of God, in that great and notable Day which is approaching, when he makes up his Jewels, saying, *Come ye Blessed of my Father, inherit the Kingdom prepared for you, &c.*

But to come more close to the Point. To know one self is one of the greatest Attainments in this Life; and there is no Way to come at this Knowledge, but for Men to turn their Thoughts inward, and look into their own Hearts in Silence, and

there they can see the three Fountains, from which all their Ideas and Thoughts proceed ; which are from the three Spirits which every one possess in themselves, *to wit*, the Spirit of Truth, the Spirit of Error, and the animate Spirit of a Man, which is his Life and Soul ; I say, that these three Spirits in Man are the first-moving Cause of all his Ideas and Thoughts ; and this Spirit of Life is capable of Mirth and Sorrow, Pleasure and Pain, and is busy in the Pursuits of Profits and Rewards in the Hurries of the World, to support Nature, and the Ideas arising from thence may justly be called Sensation and Reflection ; but the evil Spirit opens our Ideas and Thoughts to every Thing that is wicked, base, and vile ; in short, there is no Action, Word, Thought, or Idea, that is evil in us, but what proceeds from the Devil ; but on the opposite Side, the Spirit of Truth invites, draws, and inclines the Creature to all Truth, good Words, Works, and Actions, and discovers to us what is good and what is evil : Moreover, it composes all our mixed Ideas, and places them in a Line of Truth, by Conviction, by Reproof, and by Instruction ; in a word, we have no good Ideas formed in us but what proceeds from the Spirit of God ; nor no evil Ideas formed in

us but what proceed from the Devil; nor no worldly Ideas but from the animate Spirit of a Man, which is his Soul, and this animate Spirit at best, can be but passive either to the good or bad Spirit.

But some may object and say, Sensation and Reflection is the Source of all our Ideas and Thoughts; to such I answer, No, because Sensation and Reflection are the Objects of our natural Senses, which the brute Beasts have in common with Man; therefore Hearing, Seeing, Feeling, Smelling, Tasting, Memory, Reason, and Will, are all set to Motion, or actuated either by the good or evil Spirit; the good or evil Spirit in Man spurs on his Senses to all manner of Actions, whether good or evil! Was it not the evil Spirit that moved *David* to covet *Uriah's* Wife, and to put him in the hottest Part of the Battle, where he was slain? Was it not an evil Spirit that caused King *Ahab* to covet *Naboth's* Vineyard? Was it not the Devil that caused *Judas* to betray his Lord and Master, and *Peter* to deny CHRIST? I could produce Volumes to prove that there is an evil Spirit in Man; so consequently on the other hand, Clouds of Proofs may be brought to shew that there is a good Spirit in Man; and that these two Spirits are at War one with the other, both con-



tending for the Soul of Man, and are the original Cause of all our internal Thoughts and Ideas. As to external Thoughts and Ideas I spoke to them above, but observe what the Apostle saith, *The Spirit searcheth all Things, yea the deep Things of God*; then consequently also, the deep Things of the Devil, whose Seat is in the Hearts of Men and Women, *For, saith Christ, out of the Heart proceedeth evil Thoughts, Thefts, Murders, Adulteries, Fornication, Blasphemy, False-witness, and every other Evil*: And again he saith, *A good Man, out of the good Treasure of his Heart, bringeth forth that which is good, and cannot avoid it, because his Body is the Temple of the Holy Ghost, and except Christ Jesus dwell in him he is a Reprobate*, 2 Cor. xiii. 5. Mat. xv. 19. Prov. xii. 5. Gen. vi. 5.

Notwithstanding all I have said on this Topick, some obstinate Men entertain an Opinion, that Man is upon a Level with the animal Brute Beasts, because, say they, the Beasts can hear, see, feel, smell, and taste, as well as Man, and that he has likewise Memory, Reason, and Will as well as them. To all which I answer,

The animal Brute, I grant, hath got an animate Spirit of Life as well as we; but that

that which makes the Difference between Men and Brutes is, they have not the Spirit of Truth and the Spirit of Error existing in them; Beasts have but one Spirit in them, which is their Soul, their Life, and all they scrape and seek for is their Belly, and their younger Species; therefore all their Sensations can be called no more than natural Instinct, they have no Knowledge of a God or of a Devil, or of Rewards and Punishment after Death; they have no Remorse of Conscience, neither do they commit Sin, or do any Act of Righteousness; they were all made of various Dispositions, and adapted for the Use of Man, and Man for a Purpose of God's Glory.

Nevertheless, Men, neglecting and slighting the Reproofs of God's Spirit in themselves, are liable to become Reprobates if they continue so. God plainly tells us, that his *Spirit shall not always strive with Man, for that he also is but Flesh*, Gen. vi. 3. And as this has been the Case of the People of the old World, and of the People of *Jerusalem*, and of him who hid his Lord's Money; it may also be our Case, if we slight the Day of his merciful Visitation.

Therefore it is high Time to look about us, and into our own Hearts also, and see what

what we are doing; for if God withdraws his holy Spirit from us, then our Condition will be far worse than that of the brute Beasts, for Death to them is an End of all Trouble; but to the Reprobate, Death is the Beginning of his Sorrow, he is accountable to God for the Talent or Talents, *i. e.* his holy Spirit which he entrusted him withal; and if he does not make a right Use thereof, he must expect the same Sentence, *Take ye the unprofitable Servant, bind him Hand and Foot, and cast him into outer Darkness, where shall be weeping and gnashing of Teeth, Mat. xxv. 30.*

But to an ocular Demonstration it is very plain, many Men and Women are worse than brute Beasts, witness *Tyburn*, and all the Jails and Prisons in *England*, for Murders, Robberies, Thefts, Deceit, Covetousness, Perjury, and all Manner of villainous Actions, which is the Effect of the Spirit of Man hearkening to and obeying the evil Spirit in him, instead of hearkening to and obeying the Spirit of God; and as Man is a free Agent, sure I am, he can chuse or refuse which Master he will serve; for *his Servants we are to whom we yield ourselves Servants to obey, whether of Sin unto Death*

*Death, or of Obedience unto Righteousness,*  
Rom. vi. 16.

From what has been said, let us now consider the Situation of unregenerate Man, in Possession of the three Spirits, and we may easily perceive that whatever Spirit be predominate in him it will shew itself, whether it be in Worldly Business, or on God's Cause, or serving the Devil: Look into all the Conversations of Men and Women, and inspect, and there thou mayest both hear and see what Jargon and a Medley possesses Men of a good Figure, seemingly just, sober, and well-behaved, brave, judicious Men to all outward Appearance, shall suddenly rap out a Damn, a Curse, an Oath, on whatever Subject they are talking, and at the same Time without any great Provocation, will swear, lye, and curse all in one Breath. I have been surprised to see such Men so ignorant; but then again, when I have considered their unregenerate State, it appeared nothing strange at all; for I perceive, as we possess three different Spirits, every Spirit hath it's different Passions; there are Passions to Extravagancies after the Things of this World, which proceed from a Man's vital Spirit, spurred on by the Devil; there are Passions of godly Zeal, and Love of Truth, which proceed  
from

from the good Spirit in us, which seeks nothing more than the Favour of God ; also there are Passions which proceed from the Spirit of the Devil in us, which seek after Malice, Revenge, Pride, Vain-glory, Boasting, Self-conceitedness ; to which we may add all the other Evils and Outrages committed all over the World. To be plain, Man hath no Safeguard no longer then the Eyes of his Mind are turned inward in himself in Silence, there his Spirit can see the other two, the Spirit of God and the Spirit of the Devil, striving which shall have him ; and by these Medleys of Passions, a Man may plainly see this Medley of Spirits ; a Man shall appear like a Saint a while, and then a while after shall appear like a Devil ; a Man shall talk on Divinity a while, and then a while after talk Debauchery ; a Man shall be good-humour'd, and anon ill-humour'd ; a Man shall backbite and calumniate his Neighbours, and by-and-by shall accuse others for so doing ; a Man shall cozen, cheat, and defraud his Customers, and shall rail severely against others for committing the same Facts ; Men shall be in Love and Unanimity this Hour, and in the next quarrelling, and fighting, and using Ill-language. What shall I say, Time would fail to enumerate



merate the Enormities of Man, and yet he gives his Opinion against all such evil Practices, notwithstanding he will commit the same Things himself, over and over again. I say, does not these Actions plainly discover the differing Spirits in Man, their Passions, and Dispositions? The Spirit of God cannot be for and against itself, neither can the Spirit of the Devil be for and against itself; but the Spirit of Man acts in a double Capacity, and sides with both Parties both for and against, and is always on one Side, or the other, until he be convinced, and afterwards converted, and then he becomes regenerated and born again, *not of corruptible Seed, but of incorruptible, by the Word of God that liveth and abideth for ever*, 1 Pet. i. 23. Observe here the two Seeds, the corruptible and incorruptible, agreeable to this is *James i. 8.* who saith, *A double-minded Man is unstable in all his Ways*; this is what we call carrying two Faces under one Hood, whose Tongue speaks fair to a Man's Face, and at the same Time his Heart deviseth Mischief against him, *whose Tongue is full of deadly Poison, Poison of Asps is under their Lips, there is no Fear of God before their Eyes*, Rom. iii. 18, &c.

Now

Now what can be said of these Incendia-  
res, or Firebrands of Hell? To what shall  
I compare them, but to the Tares amongst  
the Wheat, which are to be gathered up in-  
to Bundles, and reserved until the great  
Day of Harvest, which is the Day of Re-  
surrection, there to give an Account of the  
Deeds done in the Body, who cannot avoid  
receiving this Sentence (accept they repent)  
*Go ye Cursed into everlasting Burning prepared  
for the Devil and his Angels.* No Excuse  
there will serve our Turn, because we had a  
Day and Time afforded us wherein we might  
have repented, but then we slighted the Of-  
fers of God's Love (the Means) and looked  
on it as an idle Tale: But know this for  
certain, as the natural Sun shines more or  
less into every House all over the World, so  
does the SON of Righteousness by the Rays  
of his Divine Light and Grace shine more  
or less into the Souls and Hearts of every  
Man and Woman living, in order to enlight-  
en their Understandings, that they might  
follow after, hear and obey the same forever,  
which, if they do, it will assuredly bring to  
them Life eternal.

F I N I S.



Miss Fox